

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. I.

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Topics of the Times.

THE YEARS OF THE SOVEREIGN PONTIFF.—The *Voce della Verità* extracts from the *Univers* some curious details respecting the ages of the Popes. Since 1378, fifteen Popes have passed their eightieth year; five have attained their eighty-fifth; one only, Paul IV, died more than ninety years of age. Of the more ancient Pontiffs, it is believed that three died older than even Paul IV; and the celebrated Gregory IX all but saw his hundredth birthday. Like the *Voce della Verità*, we quote these facts in order to conclude with the hope shared in by all Catholics that the life of the great Pontiff of our times may be as far prolonged beyond the span allotted to any of his predecessors as he has already outstripped them all in the years of his memorable reign.

THE GREAT DOMINICAN UPON THE SOCIETY OF JESUS.—When the glorious sons of St. Ignatius—the magnificent Jesuits—went down to South America to evangelize the native Indians, the hostile tribes with their chieftains lined the river banks, hideous in their war paint, and stood ready to send the poisoned arrows into the hearts of these holy men. They would not listen to them. They would not open their hearts to their influences until, at length, upon a certain day these Jesuit missionaries were upon the river in an open boat. The banks on either side were lined with angry and inflamed warriors thirsting for the blood of the saints, when one of these children of God took a musical instrument and began to play sweet chords, and the others lifted up their voices and sang. Sweetly and melodiously they sang, voice dropping in after voice, as they sang the praises of Jesus and of Mary. The woods resounded to their peaceful chant. The very birds upon the trees hushed their song that they might hear; and the savages threw down the arms, rushed with their naked bodies into the river, swam to the boat, and listened with captivated hearts to the strains of music. And thus, upon the wings of song, did the Divine faith and the grace of Christianity reach the savage, rugged breasts of these Indians.—*Father Burke's Lecture on the National Music of Ireland.*

A GREAT CENTRE OF INTELLECTUAL ACTIVITY IMPORTANT AS THE STARTING-POINT OF A POWERFUL MOVEMENT.—Father Coleridge, of the Society of Jesus, a convert to Catholicity, and the brother of the Attorney-General of England, in his recently published *Life and Letters of St. Francis Xavier*, shows, by a reference to the ecclesiastical history of their own country during the last forty years, how well Englishmen can understand how important it must always be for a religious movement, that aims at gaining any permanent hold on the intelligent and educated classes, to seize on a great seat of learning as its own centre. The movement toward Catholicity within the pale of the Anglican Establishment would never have exercised so wide or so rapid an influence over the nations, if it had not risen up in the very heart of English cultivation. Elsewhere, it would have crept along in the dark, and it would have grown slowly and by fits—if it had not been crushed out before it had the time to grow. At Oxford, it placed itself at once in the full light of day, and attained a vigorous manhood, when, in point of years, it was still in its infancy. Tractarianism sank into a pietistic decrepitude, as soon as it had run through that portion of its career toward Catholic Unity which lay logically and consistently within the limits of obedience to Anglican authorities, of maintenance of Anglican tests of doctrine, and of adherence to the partial compromise on which the Establishment rests. When its intellectual principles led its true followers beyond these bounds, its onward course was, necessarily and violently, separated from the place which had witnessed its birth; but it left behind it seeds of mental activity and a thirst for truth and progress which have still their effect upon the University, which, under many and great disadvantages, has been raised by these and other influences from the comparative degradation which had characterized it, with an almost unbroken uniformity, from the days of the Reformation to our own.

Thus both the Oxford movement and the formation of the Society of Jesus, "two things in themselves so different in principle and history," illustrate the importance of securing, as the starting-point of a powerful movement, some great centre of intellectual activity, some stronghold of learning frequented by large numbers and successive generations of students in the opening prime of life and in the first vigor of mental energy. Every great movement, and, in particular, every great religious movement, depends, as far as human means are concerned, on the force with which it may draw to itself a larger or smaller proportion of the rich growth of generous, intelligent and powerful minds with which each generation of a healthy community may be assumed to teem, and the place where such minds are to be found, where they flourish and develop

under a congenial air, and under the influence of their own mutual attraction and collision, is generally to be found in the Universities. Both of the movements of which we speak illustrate, though not to an equal degree, the manner in which minds which begin with a simple thirst for knowledge for its own sake may become the most fitting and powerful instruments for ends far higher than those which they at first set before themselves.

ARCADES AMBO.—Two Catholics in Ireland are at present in the enjoyment of all the highest and most fulsome praise with which the Orange and Protestant papers can bespatter them. These are the Rev. R. O'Keefe, till lately Parish Priest of Callan, and the Right Honorable—Mr. Justice Keogh, we must give him his legal title. Each of these gentlemen is thus questionably honored, not because of his Catholicism, but because of his putting himself in deliberate opposition to the Bishops of the Church. If ever they should have the grace to repent of their conduct, and to retract their hard sayings, they will speedily find out how short are the memories of those who now laud them to the skies, and how copious are the floods of abuse that will be poured out upon them for their perversion from Orange and "Liberal" ideas.

ANCIENT AMERICANS.—Frederick Müller, in his *Origin of the Civilization of the Native American Race*, takes the position that, in spite of their apparent common parentage and their morphological resemblance, the dialects of the native American tribes possess roots which are absolutely distinct; and, consequently, they have not descended in any way from a single language as their original source. Supposing the red man to have been primarily rude, and even without the faculty of speech, his civilization, if it was not developed on the ground, must have been communicated to him either by immigrations of new colonies or by the arrival of adventurers or shipwrecked sailors. If American civilization owes its origin to Asiatic colonies, it would, to a greater or less degree, reproduce the advanced civilization of those people. Isolated mariners, besides the traces their arrival would have left in legendary history, would certainly have brought with them domestic animals and useful vegetables—in limited number, at least—which would have multiplied and have been perpetuated. Finally, the change from a state of rudeness to that of civilized races by contact with foreigners could not have been made without repeated disciplinary jarings and trials, which would have created a certain teachableness or receptivity among our native races which they do not seem to possess. From these considerations, Herr Müller concludes that the civilization of the American tribes is wholly self-derived and original to the continent.

A MEMORABLE INTERVIEW.—In the *Revue de France* is to be found the following account of the interview of M. D' Ideville, a French diplomatist, with His Holiness the Pope, which took place three years ago: "M. D' Ideville was accompanied by his wife and little boy, and his object was to persuade the Pope to trust in the influence of the Empress. The Pope interrupted him, and said: 'I only hope in God. When I am troubled I do not think of myself, but those who afflict the Church. When my time comes I shall go joyfully. I am tranquil; I only wish all other sovereigns were equally so. I fear, old as I am, death less than I do your Emperors. You are young, you have health and strength, but, if I am not mistaken, we shall never meet again. Remember me. Teach your little son to remember me. Of us four he will be the survivor. When he is old enough to understand, tell him about me and my troubles.' Then raising a crucifix on high, while tears streamed down his cheeks, Pius IX continued amid a dead silence, which was only interrupted by the sobs of the Count and Countess D' Ideville. 'Teach that little boy to remember the old man in white he had seen to-day. When he is an old man, he will remember that other old man in white he saw when he was only an infant, and he will teach his son's sons to know that in my place they will find yet another old man in white, continuing my work.'

THE PRUSSIAN EMBASSY AT ROME.—An occasional correspondent of the London *Times* has favored the English public with what purports to be a portion of the correspondence interchanged between those concerned in the attempted appointment of his Eminence Cardinal Hohenlohe to the post of German Ambassador. The merit of the discovery belongs to the *Gazzetta d'Italia*, and that journal, in an ensuing number, gratefully acknowledged the honor of being quoted in the *Times*. Both the Florence paper and its more powerful London contemporary guarantee the sensational particulars given as perfectly authentic. The *Observer*, premising that its own editor is better informed in such matters than either of the correspondents in question, vouches that the whole is a baseless fabrication. The *Voce della Verità*, on the contrary, considers that the fragment of letter to the

Holy Father was really written by Cardinal Hohenlohe. The little that has positively transpired in connection with this unfortunate affair is contained in Prince Bismarck's late speech in the Reichstag, and in the communications published by some of the semi-official German papers. The wily Minister having been fairly defeated by the frank and dignified policy of Cardinal Antonelli, it is supposed that when Count Arnim's post is really filled up there will be some endeavor to regain the upper hand. Some talk of a long interregnum under a *Chargé d'Affaires*; others that the Ambassador will be definitely reduced to a Minister Plenipotentiary; others, in fine, speak of an "Old Catholic" Envoy. The last alternative would certainly be the most insulting for the Head of the Catholic Church, and for the millions of Emperor William's subjects whom the Ambassador at the Vatican has to represent at the first Court in Europe.

EVANGELICAL ECCENTRICITIES.—A Protestant contemporary is studying the question, "How to get men into the Ministry." Apropos of this, another contemporary advertises, "Patent bolster spring beds" to be sold on a certain avenue, by the Rev. Mr. —. If men are "got into the Ministry" simply to give them a handle to their name, which an enterprising publisher of a religious newspaper can use to add strength to a commendatory puff of spring beds, we suspect they had better be "got" to stay out.—*The Catholic Review.*

PRUSSIAN TERRORISM.—We have a specimen of the effects of what is likely to arise if the principle of separation between Church and State is carried out. The Bishop of Ermland has been ordered, by the Government, to take off the excommunication he has pronounced against Wollmann and Michéllis. Excommunication is an ecclesiastical penalty, and if the State has the power of declaring the sentence null and void, as interfering with the rights of the subject, ecclesiastical authority must come to an end. It will be interesting to see how this question will end. In the meantime, the Bishop has written a magnificent letter, justifying his act.

CATHOLIC MUNIFICENCE.—It is a notorious fact that Catholics do not care anything for high education, and that they will not make any sacrifice for it. Evidence of this may be found in their position in the list of denominations supporting colleges in this country. There are, in the United States, according to the *Observer*, 303 colleges. Of these, 265 are supported by religious denominations; the Catholics have fifty-four; Baptists, forty-eight; Methodists, thirty-two; Presbyterians, twenty-five; Congregationalists, sixteen; Episcopalians, sixteen; Lutherans, sixteen. It is the old story. Nothing will change that Catholic Church. It is just as bad now as when Oxford, Cambridge, Paris, Salamanca and a few dozen other universities of the old world were founded.—*The Catholic Review.*

THE JESUIT MISSION IN SYRIA.—Two Jesuit Fathers of the Syrian Mission are, at present, the guests of their brethren at Boston College. One is the Superior-General of the Syrian Mission, Rev. A. Monnot, and the other is Rev. D. McKiniry, S. J. The object of their visit is to appeal to Christian charity in favor of the Missions of the Society of Jesus in the East. These Eastern Missions have been mainly supported by France, and now, in consequence of the late disastrous war, they are entirely dependent on Catholic Charity. Among the works of the missionaries in Syria are one free, grand seminary and college for all Oriental rites, three normal schools for the training of male and female native teachers, sixty-five free primary schools, open both to infidels and Catholics, in which more than ten thousand Arabian children are educated, and a large printing-house, for printing books in all languages. On Sunday, the 23d inst., the object of the Mission will be explained by one of the Fathers, at High Mass, in the Church of the Immaculate Conception.—*Boston Pilot.*

HOW AN ISRAELITISH MINISTER OF PUBLIC INSTRUCTION CONDUCTS HIS DEPARTMENT.—Some time since we indicated in THE GUARDIAN the causes of French defeat. The subjoined paragraph, from the *Catholic Review*, is not without a melancholy interest:

The squabble Loizillon, which we mentioned some time ago, is only just over. The reader will remember that that excellent young lady Mlle. Loizillon, was sent by M. Jules Simon to inspect the schools kept by the nuns in the various departments of France, and that she scandalized not only the pious sisters in the establishments, but the not over scrupulous laity outside their walls. She protested against "that useless waste of time called prayers," and was, in short, at open war with all religious instruction. The Archbishop of Rheims wrote to M. Jules Simon declaring that this fair Free-thinker should not enter any of the schools in his diocese. M. Jules replied, vindicating Mlle. Loizillon, and making her out quite a paragon of orthodoxy. To this duet the entire press joins in somewhat discordant chorus against the lady, and M. Jules Simon is at last obliged to admit "that she was somewhat inconvenient in her terms." Finally he has replaced her by Madam Rocher-Ripert. Let us hope that she will not continue the crusade against prayer inaugurated by her model predecessor.

Literature, Science and Art.

"INUNDATE THE COUNTRY WITH GOOD LITERATURE."—His Holiness Pope Pius IX.

—*Nero* will be the title of the new opera Verdi is about to write for La Scala, Milan. Signor Arrigo Boito is the author of the libretto.

—Father Gennaro Portanova, a Neapolitan priest of great learning, has just published a work entitled, *The Errors of Darwinism*, of which great things are said in the scientific world.

—Probably the finest museum of paintings in the world is that at Madrid, containing over forty original Murillos, ten Raphaels, sixty Rubens, forty Titians, sixty Valesquez, etc.

—The dramatic mania which has affected the Turks, at Constantinople, has roused the votaries of an older drama, the Romain. Dr. Stamatiades has brought out, at the Greek Theatre, at Pera, a farce describing the adventures of a Greek medical student, at Syria, Athens, and Paris.

—A beautiful new Mass was performed on Pentecost Sunday, in the Church of the Jesuits, at Namours. It is the composition of E. Baltazar Florence, a young musician of great promise. The European critics declare this Mass to be worthy of the great masters. Father Girod, one of the first critics of Belgium, says that "the Mass is a perfect masterpiece. The harmony is very magnificent and the melodies exquisite." It is to be hoped we shall hear this fine work soon in this country.

—One of the most distinguished writers of the Paris *Univers* is dead—the Abbé Louis Barre. This gentleman was formerly a doctor in great practice at Montpellier. At the age of forty he left his brilliant career and entered the Church. He was an indefatigable writer, and was remarked at Paris for his zealous charity. The Holy Father, during the Abbé's stay at Rome, showed him great affection and bestowed on him several marks of his regard. He died after a short illness. His last words were: "I am ready. It is best for me to go, both for the body and for the soul."

—Gray's "Elegy on a Country Churchyard" contains nine hundred and ninety-one words, of which eight hundred and twenty-one are derived from the Anglo-Saxon, one hundred and twenty-five from the Latin, fifteen from the French, seven from the Italian, and twenty-three from the Greek. It would, however, be a mistake to accept this, or any other similar test, as conclusive in the matter of the composition of the English language. The fact is, that the articles, pronouns, prepositions, and auxiliary verbs occur over and over again in any bit of English composition; but Thummerel, who examined every word in the dictionaries of Webster and Robertson, demonstrated that there are, really, only thirteen thousand three hundred and thirty Teutonic words in the English language, against nearly thirty thousand which can either mediate or immediately be traced to a Latin source. In regard to its words, therefore, English must be classed with the Romance or neo-Latin dialects—with French, Italian, and Spanish.

—Paul Veronese received for his great picture, "Christ in the House of Levi," only about two hundred dollars. The picture, in its dimensions and splendor, is akin to his "Marriage Feast at Cana." It is thirty feet long by twenty feet high, and contains at least 130 figures of life-size, together with a profusion of sumptuous furniture and apparel. In comparison with the pecuniary recompense which that age bestowed on the great master, how princely is the reward which modern times give to scores of his followers. At a recent sale in Paris, three paintings by Courbet brought, respectively, 3,550 francs, 13,500 francs, and 17,500 francs; "Ville d'Avray after a Storm," by Corot, 7,000 francs; "Flowers," painted for Madame Georges Sand, by de la Croix, 13,000 francs; "Christ in the Bark," same, 37,000 francs; and "Tasso in Prison," same, 40,000 francs; "The Forest of Fontainebleau," Diaz, 17,500 francs; "The Apotheosis of Napoleon," Ingres, 15,000 francs; and "Angélique," same, 10,000. The Gillott collection, which was sold recently in London, brought about seven hundred thousand dollars. Sir Edwin Landseer's "Waiting for the Deer," brought 1,245 guineas; "The St. Bernard Dogs," 1,740 guineas, and "The Pointers," 1,920 guineas; John Linnell's "The Woodlands," 2,625 guineas; Peter Graham's "On the Way to the Cattle Tryst," 1,480 guineas; T. Webster's "Roast Pig," 3,700 guineas; Clarkson Stanfield's "The Wooded Walls of Old England," 2,750 guineas; W. Müller's "The Slave Market," 1,581 guineas; "The Chess-Players," by the same artist, 3,950 guineas; "Bay of Naples," same artist, 2,100 guineas; J. M. W. Turner's "Going to the Ball," and "Returning from the Ball," 3,200 guineas the pair; "Calais Sands," same artist, 1,575 guineas; "Rosenau," same artist, 1,850 guineas; J. C. Horsley's "Checkmate," 1,630 guineas.

Ecclesiastical.

THE CHURCH IN THE UNITED STATES.

DIOCESE OF VINCENNES.

DEATH OF THE VERY REV. JOHN CORBE.

VERY Rev. John Corbe, Vicar General, and Superior of the Sisters of Providence, died at St. Mary's of the Woods, near Terre Haute, Ind., early on the morning of June 2d, 1872. The loss of Father Corbe is a severe one to the diocese of Vincennes. He was a Breton, born in the diocese of Rennes, where he was ordained to the priesthood. In 1835 he was one of a number of zealous clergymen who accompanied the Rt. Rev. Bishop Brute to the then new diocese of Vincennes, after a voyage that prelate made to France to get priests to attend to the flock committed to his care. In 1840 to '41, he was called by Rt. Rev. Dr. Hilandiere, successor of Dr. Brute, to the Cathedral of Vincennes, and intrusted with the care of the Seminary. A few years after, the Bishop determined to establish a religious community of women in his diocese, and appointed Father Corbe Superior in the new community. It was commenced at St. Mary's of the Woods, near Terre Haute. This community, Father Corbe directed for thirty years, with singular tact and prudence. Besides having charge of the Sisters, Father Corbe was twice intrusted with the administration of the diocese during a prolonged absence of the Bishop, and directed, on these occasions, the affairs of the Diocese with the same wisdom that marked his direction of religious houses. Father Corbe was a priest of solid learning, most exemplary habits, blending gentleness and courtesy with the strictest firmness in all that pertained to his priestly duties. At his death he was sixty-seven years of age. He was buried Wednesday, the 5th. *Requiescat in pace.*

DIOCESE OF BALTIMORE.

FRIDAY, May 31st, was the 51st anniversary of the dedication of the Cathedral of Baltimore. The solemn ceremony was performed by the venerable Archbishop Marchal on the 31st of May, 1821. The sermon on the occasion was preached by the venerable Bishop Flaget, of Louisville. The other bishops present were Rt. Revs. John Connolly, of New York; Henry Conwell, of Philadelphia; John England, of Charleston. All these venerable Fathers of the American Church have long since been called to their eternal reward. And how has Catholicity grown during these fifty-one years! *Laus Deo!*

DIOCESE OF CHARLESTON.

THE Charleston papers chronicle, in feeling terms, the death of Rev. Timothy Birmingham, D. D., Vicar-General of the old diocese of Charleston, which occurred in New York on the 11th inst. Dr. Birmingham was well-known in Columbus, Columbia, Charleston, and other cities, where he officiated in the ministry for many years. He was in the seventy-fifth year of his age.

DIOCESE OF MOBILE.

RIGHT REV. BISHOP QUINLAN administered Confirmation in St. Xavier's Church, Three mile Creek, and in St. Bridget's, Whistler, on Trinity Sunday, May 29th. There were three converts among the confirmed. The Bishop was assisted by Rev. P. Lonigan, the pastor, Father Ryan, of the Cathedral, and Father Hollande, of the College.

DIOCESE OF NEW ORLEANS.

SATURDAY morning, June 8th, his Grace the Most Rev. Archbishop of New Orleans received the vows of four young ladies at the St. Alphonsus' Convent of Mercy, St. Andrew Street, between Constance and Magazine streets. The ceremony was performed in the convent chapel, in the presence of a number of the friends of the young ladies, and of the following priests: Very Rev. C. Moynihan, Rev. H. Giesen, C. SS. R., who acted as Master of Ceremonies, and Rev. Fathers Kenny, Neihart, C. SS. R., Lamy, Finn and Mandine. At ten o'clock the procession entered the chapel in the following order: Miss Annie Cook, cross-bearer; Virgie Comstock, Katie Clark, Annie Clark, May Dowler, Louisa Webb, Ellie Brophy and Annie Brophy, little girls, from three to eight years of age, as angels, each carrying a beautiful bouquet in her hand; then the four postulants, magnificently dressed as brides. Following these were the Mother Superior, the Rev. clergy, and his Grace, the Most Rev. Archbishop. After the postulants had taken their places in front of the altar, and had each received a lighted candle, his Grace delivered a most touching and eloquent address. At the conclusion of his discourse he received the vows of the postulants, and they retired to change their bridal dresses for the humble and simple habit of the Order. Having returned to the chapel, his Grace gave the Pontifical Blessing, and the ceremony was concluded with the Benediction of the Most Blessed Sacrament. The names of the newly-received novices are: Miss Ellen Brophy, in religion Sister Mary Baptist; Miss Clara Cook, in religion Sister Mary Aloysius; Miss Azelia Wiendahl, in religion Sister Mary of Mercy; and Miss Annie O'Brien, in religion Sister Mary Genevieve.

THE CHURCH IN ENGLAND.

DIOCESE OF WESTMINSTER.

ARCHBISHOP MANNING ON DEVOTION TO OUR BLESSED LADY.

THE Feast of our Lady Help of Christians was solemnly observed at this Orphanage, which is under the care of the Very Rev. Dr. Todd. The little church was beautifully decorated, especially the Lady Altar. High Mass was sung by the Bishop of Southwark, assisted by several of the clergy. The Very Rev. Monsignor Patterson preached on the Feast of the day, explaining the circumstances under which the title Help of Christians was added to the Litany by St. Pius after the battle of Lepanto. The Rev. J. Landers conducted the choir.

In the evening there were Solemn Pontifical Vespers, the Archbishop of Westminster officiating, assisted by several of the clergy, among whom were the Very Rev. Monsignor Patterson, the Very Rev. Dr. Todd, the Rev. E. J. Clergy, and others. The organ was played by Mr. McCarthy, and the boys of the Orphanage (many of whom have excellent voices, and have evidently been well taught) sang the Vespers, and also several hymns appropriate to the Feast of the day. A large congregation attended.

The Archbishop preached immediately after Vespers. Having spoken of the Feast of Our Lady Help of Christians, which the Church observed on that day, the preacher proceeded to point out the real nature of the devotion paid by Catholics to the Mother of God. Those who objected said that there was no warrant in revelation for the Catholic practice; but the truth was, that it sprang from the very essence of the Faith. There was one thing certain, and that was, that the Catholic Church paid no divine homage to Our Lady. Devotion to her as the Mother of the Creator (continued the Archbishop) is the result of Faith. God, from all eternity, foresaw that sin and death would come into the world, but He also saw that man would be restored. The first Adam and the first Eve were both human, but the second Adam and the second Eve were the Creator and a creature, God and His Blessed Mother. By a special grace, the Blessed Mother was exempted from sin. To make the Blessed Mother of the Son of God free from sin was the least grace that could be conferred upon her. Let us remember that it was of her substance that God took our humanity when He was at the same time perfectly God and perfectly man. The Apostles preached the Son of God born of a woman. Consider how the Lord foretold respecting the penitent Magdalen that wherever the Gospel should be preached she would be made known. How much more must He have felt that his Blessed Mother would be known! The words Mother of God are not a mere title of honor, but a doctrine and the definition of a doctrine. If our Lady was not the Mother of God, there must have been two separate persons, and the Blood of Her Son would not have sufficed for the salvation of mankind. God placed her in the highest place that a creature could occupy. We ought to honor her as the result of the grace we received at Baptism.

Human charity is uncertain, fickle and unstable. A father or mother may select a child for special love; a child may select one parent; brothers and sisters may select favorites amongst themselves. Friends may be selected for their looks or conversation; and such reasons are transient and self-indulgent; but charity to God and to our neighbor for His sake sets the heart on fire. We love our neighbor because he was redeemed by God. Those who loved God most are most worthy of our love. Now, what creature has loved God with the greatest love? Surely, it was His own mother, and this gives her another title to our love. And as to the word worship, what is it? It is a good old English word. It does not mean Divine worship, or else why would people always use the two words to imply the latter? It means reverence, such as a husband pays his wife, or such as we pay to a magistrate on the bench. If we offered Divine honor to Our Lady, it would be blasphemy, but short of that, how is it possible we can honor her too much! Let us do our best; we can not honor her as much as God honored her. Let us, in this, as in other things, take the Lord for our example, for, next to His Eternal Father, He loved His mother best. He was a perfect Son, and we can not be like Him if we do not love His mother. You can not love God if you do not love her whose Son He became. You know the book "The Imitation of Christ." If you wish to carry into practice the work of imitation, love the mother of God. If any ask who founded this devotion, the answer is, that it was founded by Christ. The Apostles loved Him and loved her, and what do we more than that which the Apostles taught to the world? The devotion to the mother of God has come down from age to age, and all generations have called her blessed, and, in this, we have the sign and mark of the true followers of Christ. I do not wish to cast reflections on others, but I would, in all charity, ask, can any system be the true Church which does not teach its children to venerate the name of the mother of God. There was a time when, in England, every church, from the stately cathedral down to the little chapels in the hamlets, had a Lady Altar. It is painful to think that these Altars were torn down, the representations of Our Lady broken, and that effort was made to blot out the name of Mary. Children were no longer taught to pray to their mother in Heaven. That can not be the true religion which for three hundred years has raised up its disciples in ignorance of the real position of the mother of God. Let us have the same devotion to her that we should have felt to her had we lived

when she was on earth, and if, by perseverance, we attain salvation, we shall, in Heaven, feel toward her that devotion which we ought now to practice. I desire, before concluding, to ask your assistance for this institution where more than one hundred boys receive a good sound Christian education. It began in poverty and in faith, and it has grown to the beautiful house adjoining this humble but seemingly sanctuary. Much has been done, but £3,000 are still required. Do your best to give or collect. Let some join and maintain a boy here to be raised up to be a good Christian. Those here have lost either father or mother, and here they receive kindly, wise and watchful care, being trained up in a sound Christian education. You heard their voices this evening singing the praises of God; and remember that all may come here, for it is not (as the gate might cause you to think) a private chapel, but public, and open to every one. We are now, in England, in an educational life or death crisis. Hitherto, education has been Christian, but now there is an effort to destroy its Christian character. Some are openly opposed to Christianity, and some think they can see a religious difficulty. If the wish of these people be effected, the next generation will be clever, but will not be Christian. Reading, writing and arithmetic alone give no knowledge of Christ, and woe to that people that shall separate secular and religious education. The boys here receive a truly good education; one has become a priest, others are preparing for business. I hope that you will prove your sympathy and come often to see them. The Archbishop concluded by expressing the hope that all might give glory to God, by firmness in faith and fruitfulness in good works. The service terminated with Pontifical Benediction, the boys singing the Litany and hymns in the most impressive manner.

THE CHURCH IN IRELAND.

DIOCESE OF OSSORY.

THE Most Rev. Dr. Moran, Coadjutor Bishop of Ossory, was lately presented with an address, a handsomely chased silver salver, and a cheque for eight hundred pounds sterling, the gift of the numerous friends of his Lordship, to commemorate his promotion to the Episcopate. The presentation took place at the residence of his Eminence the Cardinal Archbishop, Eccles Street. The chair was taken by the Very Rev., the Dean of Dublin. The very Rev. Canon Murphy, P. P., read the address, as follows:

May it please your Lordship—your many friends and admirers, especially those of the Diocese of Dublin, whilst gladly availing themselves of this opportunity of expressing to your Lordship the warmest congratulations on your elevation to the Episcopal dignity, desire, also, to make known the regard and admiration they have long cherished for you. Your kindness and gentleness of manner, your unostentatious charity and unobtrusive piety, have endeared you to all who have had the honor and the pleasure of acquaintance with you, and have secured for you, in this city and through the diocese, thousands of life-long friends and ardent well wishers. But if your Lordship's personal virtues have thus earned for you the affectionate reverence of those who have been brought into intimate relationship with you, your distinguished literary labor in the cause of Irish history and archeology have gained for you a wider renown, and, whilst shedding lustre on our country, have rendered your name honored and familiar wherever learning and research are appreciated. We can not but recognize a peculiar appropriateness in the selection of your Lordship for the Episcopal See of Ossory and the spiritual pastorate of "the City of the Confederation." Around that city and that See of St. Canice are clustered, in a fullness that is uncommon, many of our most hallowed and most cherished traditions—for the religious and political history of Kilkenny is little less than the history of Ireland. In these traditions, descending unbroken from the days of our Saints to the days of our sorrows, are embodied the twin sentiments which have ever distinguished the genuine Irishman—loyalty to Faith and fealty to Fatherland. For ourselves, and for those who have contributed to the testimonial we now offer to you, we rejoice that a heritage so precious is confided to the guardianship of your Lordship—of one whose zeal, learning and love of country are pledges that he will be no unworthy successor of St. Kieran, the Koothes, and the De Burgos, who adorned the See of Ossory. Deeply impressed with these feelings, we can not forbear from tendering to the excellent clergy and faithful people of Ossory our sincere congratulations on having obtained for Coadjutor of their venerable Bishop so distinguished a prelate. It only now remains for us to bid your Lordship a respectful farewell—but with the earnest hope of seeing you at times amongst us still; and we know that, in the midst of your many cares and duties, you will not forget those whom you are leaving, as they can never forget, or cease to be grateful for, the learning which has so often enlightened, the kindness which has so often consoled, the purity which has so encouraged them in the person of your Lordship. We shall merely add, while begging your Lordship to accept this testimonial as a feeble expression of our respect and affection, that we fervently pray Almighty God to grant you many years of happiness and health to fulfill the duties of your exalted office.

Sir JAMES POWER, Bart.
Very Rev. Mgr. O'CONNELL, Dean.
Sir JOHN GRAY, M. P.;
RICHARD MARTIN, Esq., D. L.;
J. F. LOMBARD, Esq., J. P.;
P. P. MCSWINEY, Esq., J. P., Ald.

Treasurers.

The address was handsomely framed, beautifully engrossed, and magnificently illuminated. The illuminated work in colors brilliant and harmonious, was executed with rare taste and skill, and, as a specimen of ornamental art, is most creditable to the pupils of King's Inns Street Convent School, by whom it was executed.

The Most Rev. Dr. Moran said:

Very Reverend Friends and Gentlemen: The more I am convinced of my own shortcomings, and the more I feel undeserving of the praises which your address bestows, the more I must appreciate the kindness which prompted you to overlook these faults, and to shape your judgment in accordance with your own affectionate regard and sympathy. It would be difficult, indeed, for me, no matter what my demerits, to live for six years in

such intimate relations as I have enjoyed with your venerated Cardinal-Archbishop without having, in some part, at least, the lustre of his public deeds reflected on my humble actions. It is not the less true, however, that the merit is all his Eminence's, and the glory which may result from it is, in reality, due to him alone. If it was painful, when assuming the onerous duties of the Episcopate, to be separated from so many dear friends, who had heartily and zealously labored with me, it was cheering to find allotted in my field of spiritual toil a see in which the zeal of a long and uninterrupted line of devoted pastors had preserved the spirit of its sainted founders, and in which, despite a persecution of three hundred years, religion continued to exercise its hallowed influence—not in the decay and decrepitude of its earthly age, but in the full freshness and vigor of heavenly youth. And now that I have had, for a few months, experience of the See of Ossory, I am happy to assure you that the affectionate welcome I have received has already made me feel quite at home in that diocese of my adoption; whilst the zeal of its venerable bishop, its clergy, and religious people, alleviating the heavy burden of the Episcopate, has already begun to render sweet and fruitful my poor labors in the sacred cause of charity and religion. Again thanking you for the unmerited and distinguished favor you have conferred upon me, I beg to assure you that, though I will no longer be present among you to share your merits and join in your labors, my affection for so many devoted friends will ever remain unchanged, and I shall not fail to pray the Giver of all good gifts to bestow on you His choicest graces and blessings.

Correspondence.

OUR ROMAN LETTER.

[SPECIAL CORRESPONDENCE OF THE GUARDIAN.]

ROME, June 5th, 1872.

BEFORE entering on the subject of to-day's correspondence, I will preface a few remarks not wholly unbecoming a Catholic writing to a Catholic public, leaving out of sight any Protestant admirer or looker-on. To any close observer of human life, and to those who have dived deeply into the history of the past, it will be easy to observe that the enemies of Catholicism have ever been known by the skillful attacks they have directed against the supreme power, the presiding spirit of the Catholic Church, viz: the ruling Pontiff. Strike the head and the body will lie prostrate, is the saying of the bandits that tries to get at the contents of your pocket. Such, and no other, is the stratagem that the present persecutors are employing in their nefarious warfare against Catholics. Now it becomes us, its members, (the mystical members of this body) to hold ourselves in readiness to defend our head. And our defense must be earnest—for earnest, too, and desperate are the attacks directed against us by our desperate foes. The history of the Church tells us that we can fight her battles with material weapons—witness the crusades; with spiritual arms, such as prayers and generous donations of money, in case we ourselves are prevented from doing what otherwise we would think ourselves in duty bound to do. Let us, therefore, as real Catholics, come forward in defense of our Church, threatened in its head, and let each one of us do what is in our power. Had Catholics all over the world sent effectual aid to keep Victor Emmanuel and his troops out of the Eternal City, the Pope would not now be the moral, and, to all intents and purposes, the real prisoner of this revolution. And should God call to himself Pius IX before he is restored to freedom and independence, we shall see the revolution do its utmost to bring about a schism in the Church, in the election of a new Pope. The watch-word has already been passed round, and Prussia, and Italy, and Spain represented by Bismarck, Victor Emmanuel and Amadeus, have already agreed among themselves what to do in so important an emergency. I have the word of one of the best informed political men in Victor Emmanuel's Government for my statement—a statement that assumes all the aspect of certainty when you come to consider the facts that are coming to light in the Hohenlohe affair. This is the greatest danger by which we are threatened, and, unless we fight our own battles, we shall have to bear the consequence of our indolence. After this rather lengthy introduction, I will advance *medias res*, and tell you, at once, that it is, beyond all doubt, certain that Cardinal Hohenlohe accepted the proffered post before getting the necessary permission from his superior, Pius IX. He had actually entered into agreement with a proprietor of a lovely palace for his residence, and the actual rental of five thousand dollars was to be paid, if the Pope would, of course, have received him as the representative of Prussia. I could even name the individuals who managed every thing in the affair. What makes it worse for the Cardinal is the defense his brother made for him in the Reichstag. Prince Schillingsfurst, answering Windthorst, who had gained a complete victory over Bismarck attacking our Church, said the following words, that will, of themselves, reveal important light on this matter: "With regard to the Cardinal's story, in Germany, it has its sufficient reason, I presume, in this, that he (the Cardinal) did not find, in Rome, any position corresponding to his capacity or his wishes." This is the man that Bismarck wanted to represent the Prussian Government in Rome; and what is worse is, that he is introduced to the German public as being a man hostile to the Jesuits—to that very order that Bismarck has sworn to destroy, if possible. Now, fortunately, the Pope has not permitted Cardinal Hohenlohe to become Prussian ambassador in Rome, neither will Providence allow Prince Bismarck to do away with an order, the most learned, the most virtuous, the most numerous, and the most powerful that the Church has ever had. Wherever there are Catholics you will have Jesuits, for the two are inseparable. When the Jesuits were abolished by the Vatican, Saint Alphonsus Dei

Liguori was heard to say: "Poor Pope, what could he do in the difficult circumstances in which he was placed, when all the crowned heads demanded this suppression? As for us, we ought to adore the inscrutable designs of Providence, and be at rest: for I assure you most solemnly that if only one Jesuit were left in the future, that one would be able to re-establish his order." And so it was. The number of petitions sent up to the Reichstag, in favor of the Jesuits, are eight hundred and eighty, and only one hundred and fifty against them. The Bishop of Ermeland, too, is suffering a most persistent persecution because he has excommunicated Woolman and Michels. Bismarck persists in his endeavors of making the Bishop withdraw the excommunication, and unless he does so, the Bishop is threatened with all the evils that the State can inflict on a Catholic Bishop. All the other German Bishops will adhere to whatever course of action the Bishops of Ermeland will have recourse to, so that we shall see who is likely to get the victory in the contest.

The people of Geneva have made a public pilgrimage to a famous sanctuary of our Blessed Blessed, under the title of Mary of the Guard, in Polcevera, and there to beg of God to deliver his Holiness from the state of captivity and bondage he is in. The weather, unfortunately, hindered it, for only two thousand were able to go up to the precipitous rock where the church stands perched upon high. I am told that, half-way up this perilous journey, a terrific storm burst upon the devout multitude, and amidst the loudest thunder and the most vivid flashes of lightning, these brave sons of Mary fought their way over places where the eye shudders to behold the fearful chasms that rend the air beneath your feet.

The Pope is in the best of health, though some clever correspondent of Italianissimo newspapers have represented him as being on the very point of death—slow but certain death. As usual, the deputies in the Monte Citorio (the place where they meet) have insulted him most vilely, just to prove once more the impossibility of such a thing as justice or injustice, right and wrong, ever fraternizing and shaking hands.

From Spain, we had very encouraging news that has thrown Victor Emmanuel's advisors into the greatest alarm. There is a serious talk of sending over to the threatened Amadeus, 10,000 volunteers; large sums of money have already been sent, but it seems as if the good Spaniards can not be bought over by the usurper's gold. It is an ill-got merchandise, and will only fruitfully shake off the yoke of this scion of the Church's persecutor, I venture to say that the Father, too, will have to prepare for packing up and going away. Sagasta has resigned on a very paltry excuse, and General Serrano is the only man that has accepted the serious and somewhat arduous task of carrying on the government. But General Serrano is supposed to be putting down the so-called insurrection in the north of Spain, and so he has commissioned Popetz to take his (Serrano's) place till his triumphal return into Madrid. But this triumphal entry into Madrid is a most unlikely event, for the so-called insurrection is extending all over Spain; north, south, east and west are rising in arms; and Serrano has, already, been well beaten in an encounter with the Carlists at Elgueta, where three battalions quietly passed over to Don Carlos's side, to the chagrin of General Serrano. These desertions are not unfrequent, and I am told that the new levy of 4,000 men who were to recruit Amadeus' army, is causing thousands of young men to join Don Carlos, who represents justice, right and religion, for his brother Alphonsus served, for many years, as common soldier in the Pope's army. Bilbao, the famous city in Navarre, which was to have been rescued more than a week ago from the Carlists, by the government troops, has never been reached, and Serrano is continually changing head-quarters in a small tract of country extending over a few miles. One band of Don Carlos captured, not many days since, 2,000 Amadeans, and got \$15,000. Don Carlos is no longer heading armed country people, but well-trained, well-armed soldiers, all in regular uniform, and wherever they appear, they are welcomed and feasted. From all this, we naturally conclude that, unless unforeseen circumstances take place, Don Carlos will end in winning the day.

THE CATHOLIC MOVEMENT IN SPAIN.

WE have received by mail the following valuable and trustworthy notes on the subject of the Carlist movement in Spain. We gladly publish them in order that our readers may know the truth as to the fate of a rising whose object is to oppose the flood of revolution in that country.

(Reports received May 22d.)

I send you the details that have reached us of the fights at Onate and Elgueta. At the former place, Amilivia, the Carlist chief, had to deal not only with the Miguelista, but also with the Mendigovia Riflemen. He was, nevertheless, completely the conqueror. On the same day General Letona (Amadeist) was also beaten at Elgueta. Forced to a retreat of about thirty kilometres, he had to fall back on Vergara, passing by Onate. Amilivia, who, with his Guipuzcoans alone, though conquerors the day before, was not strong enough to cope with a whole division of the enemy, judiciously withdrew from Onate.

I can assure you that the Carlists are not idle in Biscay during this time; but, having no positive intelligence, I will merely say that Serrano must have had to modify his plan of campaign. He will find things there not so easy as he, perhaps, imagined.

For those who know the real state of things in the Peninsula, and take the trouble to look at the map of Spain at the same time, such telegraphic announcements must even be very amusing.

From an undoubted source, I just receive the announcement that two squadrons of cavalry and a good portion of the Luchana regiment have passed over to the Carlists,

who have also taken some cannon, muskets and baggage from the enemy.

(Received May 23d.)

Serrano was on the 20th at Arechevala, a village in the valley of Lerin, not far from Onate. He has been much annoyed by learning that the Carlists had intercepted and taken, near Miranda, 25,000 dollars destined for the Army of the North, and had made prisoners the escort.

The wounded of the Amadeists in the late fights have been sent to Pamplona; the Madrid Government and their generals endeavor to conceal, as much as possible, their defeats.

The troops of Recondo, which had dispersed after the surprise of Arenaz, and entered France, re-crossed the frontier, under the Brigade-General Nesa, on the night of the 30th to 31st. They were well armed, well organized, and provided with all the necessities. This was a good increase to the Carlists force and activity in Guipuzcoa.

(Received May 24th.)

One would think that the hostile papers endeavor to provoke indiscretion on our part, either in regard to the actual force of our troops or the positions of Charles VII.'s head-quarters. Nothing so curious and amusing as to read at the same time a letter from Don Carlos himself, written from Spain, full of hope and energy, and reading, at the same time, in the papers that he is ill, is wounded, had two fingers amputated, is most carefully and surely concealed in France! etc. They shall not make us depart from our reserve. I shall continue to give you real and conscientious news, without resorting to inventions and exaggerations.

You must have remarked how Serrano, since seven or eight days, is, as it were, turning upon himself, without making a decided step in his operations. He moves between Vergara, Mondragon, and Arechevala, within a radius of a few kilometres. He has, it seems, applied to Madrid for reinforcements, but those will not be easily sent, and may find Carlists intercepting their march.

The great advantage the Carlists have over their antagonists is, that the former find everywhere the people ready to help them, give them shelter, furnish them with provisions, with information—advantages which are not easily extended to the Amadeists.

(Received May 26th.)

Not much news to-day besides the confirmation of that in my last report. It is added, however, that a body of Navarrese had entered Onate, and demanded from the Mayor munitions, provisions, and effects placed in his keeping for Serrano. The Carlists have taken five cannon, but the place where is not precisely given. The authorities at St. Sebastian have been appealing to the charitable public for lint, by reason of the arrival there of sixty wounded men; but it is not known whence these wounded have come.

General Amilivia has transferred his command of about three thousand men, who are between Azcoitia and Azcoitia, to the son of the celebrated General Yturbe, while the former went to busy himself with the organization of new troops. Uribarri, who lately was slightly wounded, will resume his command in a few days. You have, no doubt, seen more than once in the telegrams that Corasa's band has been beaten, destroyed, dispersed, annihilated; to-day the Havas telegram announces this band still exchanging shots with General Marione's troops.

ADDRESS OF HON. Z. MONTGOMERY BEFORE THE GRADUATING CLASS OF SANTA CLARA COLLEGE.

Young Gentlemen of the Graduating Class of Santa Clara College:

I THINK that I hazard nothing in saying to each of you, that this is, and will ever remain, one of the most eventful days of your life. This I assert without regard to the question as to whether the future that awaits you is to be one of prosperity or one of adversity. Should it be, which may Heaven forbid, that only disappointment and evil fortunes are to constitute your reserved earthly inheritance, this day's event will always remain as, at least, one pure fountain, sending waters of pleasing and sacred memories sparkling down through the gloomy forests and across the scorching deserts of life, marking your pathway to eternity's ocean with the choicest flowers of good examples and virtuous deeds, whose bloom fadeeth not, and whose delicious fragrance but sweetens with the rolling centuries. On the other hand, should it be your destiny to tread the shining paths of fortune and of fame, until your now brightest anticipations shall grow dim amid the blazing glories of more resplendent reality, still you can never forget your beloved *alma mater*, nor the pure and unbought honors which she, this day, lavishes upon you. No! As easy would it be for a mother to forget the day when first she folded in her enraptured arms her beautiful angelic first-born, as for you to forget the hour which closed your collegiate career, invested you with your first literary degree, and gave you a new birth in that world of science, on whose consecrated ground only the learned may tread, and whose choicest flowers and fruits are reserved for their enjoyment.

With this day, young gentlemen, begins a new era in the history of your lives. Heretofore, you have been as children; hereafter, you must take the part of men. Heretofore, it has devolved upon others to prescribe rules for your domestic economy and the government of your lives; to fix for you the time to rise and the time to pray, the time to eat, the time to sleep, the time to study, and the time to play; even the company which you have kept, as well as the books and newspapers which you have read have been subjected to the scrutinizing approval of either your parents or those who, like these good fathers, have stood in the parents' place. But as the young eagle, when quitting the parents' nest, must seek its own subsistence, and rely upon the strength and agility of its own wings to bear it onward and upward through the trackless air, far beyond the reach of its powerful and more groveling foes, so you, after leaving your college home, must begin the work of self-support, and learn to rely upon the strength and trained activity of your own mind, aided by Heaven's gracious assistance, wherewith to lift yourselves into that bright, pure mental and moral atmosphere that rises high above the traps and snares which a thousand cunning and insidious foes will spread incessantly under your feet. In a word; heretofore, you have been governed by others; hereafter, you must learn to govern yourself. This brings me to the subject of self-government, to which I beg leave, in a few brief remarks, to call your especial attention.

Once outside these college walls and beyond the reach of parental control, and you will find opening before you a thousand tempting avenues, whose course is downward and whose distinction is ruin. In order to ensnare those whom vice marks for her victims, she will sometimes assume the most charming form; put on the most fascinating habiliments, and present herself with most graceful attraction and bewitching attitude. Wealth and beauty often pay her obsequies, and the proudest monarchs of

earth are found worshipping at her shrine. The world's choicest treasure she pours into the laps of her votaries, and she calls to her aid the whole circle of human arts and science. The lightning telegraph, the journalistic press, and even the historic page, are not unfrequently her subsidized ministers, while romance, poetry and painting, those three most captivating mistresses of this human mind in the exercise of an unbridled license, hesitate not, at her bidding, to scatter broadcast through all the realms of literature and art, the foul, polluting seeds of infidelity, and licentiousness.

At every step through life you may expect to find the apostles of vice, either within or without, industriously laboring for your subjugation; and rest assured that either you must govern yourselves in the interest of truth, honor and virtue, or else they will govern you in the interest of error, dishonor and crime.

But, in order to govern yourselves aright, you must prescribe rules for your own observance. Obedience to the laws of the State is not more essential for the good government of the State than is the observance of certain rules for the good government of the individual. Indeed, I venture to say that the danger to the State from a ruler who seeks to govern without law, or the danger to a ship sailing without rudder, chart or compass over the wildest and most tempestuous ocean, is not greater than is the danger to the individual who undertakes the voyage of life without any fixed rules and principles for his guidance. Of course, some of the rules necessary and proper for the due administration of self-government are merely arbitrary, depending upon age, occupation, health, pecuniary condition and the like. Such are the rules which regulate the hours of eating, sleeping and business, recreation, etc. These self-imposed rules may properly be changed, modified, or abrogated, accordingly as time, place or circumstances may require. But then there are certain other and higher rules of conduct, dictated by the voice of Deity, and which depend not for their binding force upon human assent. These rules are equally applicable to all ages, countries and conditions. They are binding upon the old and the young, the rich and the poor, the ignorant and the learned, the feeble and the strong. Neither the private citizen, nor the town council, nor the State Legislature, nor the Congress of the United States; neither parliament, nor king, nor emperor, can either abrogate these rules or avert the terrible penalties which their violation incurs. I allude, of course, to the great, eternal, and inscrutable laws of right and wrong. Let these, then, form the firm foundations on which to build that code, destined to your own government.

Whatever may be your calling in life, let the law of right be the standard by which to test your every action. First, let this law govern you in choosing your vocation; and secondly, let it govern you in discharging the duties of that vocation. But what—you may ask—has the law of right and wrong to do with my selection of a vocation? In this free country, have I not the moral right to select any trade, profession or occupation I may wish? I answer, No! most emphatically no! Is it morally right for a blind man, falsely pretending that he can see, to undertake for another the performance of duties which he well knows he can not properly perform for the want of his sight? Is it morally right, on the trial of a cause, for a deaf man to thrust himself upon the jury and take a solemn oath to well and truly try the cause, and render a true verdict according to the evidence, when he well knows that he can not hear what the witnesses say? Or would it be morally right for an individual—like your humble servant, for example—who has not sufficient mechanical skill to carve a chicken, or even to pare an apple in a becoming manner, to hold himself out to the world as a surgeon, and undertake to perform those nice, delicate and difficult operations upon the human body, where a single awkward thrust might cripple his patient for life, or, perhaps, sunder the vital thread itself?

Let, then, your first care be—after studying carefully your own talents, tastes and acquirements, as well as the extent and fertility of the field of action which opens before you—to select that particular, legitimate calling, the best suited to your qualifications, moral, mental and physical. Having done this, you will have made a good start on the journey of life; but still, you can not dispense with that great, that golden rule of right by which you must square your every action. Many will be your temptations to cast this rule aside and to substitute in its stead the false maxims of a venal and corrupt age, but you must forever cling to it as the miser clings to his gold, or as the tempest-tossed mariner, on the wild waste of waters, clings to his compass amidst the darkness and the storm.

Should your calling be that of a physician, you will sometimes find yourselves confronted with a disease which you do not understand, but which demands immediate teaching, and for fear of exposing your want of medical knowledge by admitting the truth and suggesting the expediency of calling in an older or worse experienced physician, you may, perhaps, be tempted to embark in the work of experiment. But pause, I beseech you, before you present to the lips of your patient that drug of doubtful results; pause, and ask yourself, "Is this right? Is it right to tamper with human life? Is it right that I, for no higher motive than the concealment of my own ignorance, should take the risk of absolutely murdering the man who has confidingly placed his life in my keeping?"

Should you choose the profession of the law, you will sometimes be urged for an opinion—perhaps too, in an important case—before you are fully advised of the facts, or had time to consult either your own deliberate judgment, or the authorities bearing on the question involved, and it may be that the fear of being thought deficient in legal knowledge, or the apprehension of losing a fee, may tempt you to hazard a rash opinion. But before you venture that opinion, stop and ask yourself, is it right that I, for the mere consideration of either a false vanity or some pecuniary gain, should, at the great peril of my client's right, give as a reliable legal opinion what, at all, is a mere guess? Again, you may be applied to as an attorney to commence an important suit involving the title, we will suppose, to two millions of dollars' worth of property. After hearing a full statement of your client's case, you are satisfied that he has no title to the property, and no just cause of action, but you are no less satisfied that either by spinning away his adversary's witnesses, or by the subornation of his own; or through some other dishonest and criminal appliances, aided by your assistance, he can win the suit, and thereby make both client and attorney millionaires for the balance of their days. If tempted by this attractive bait, again I would say, pause, and ask yourself is this right? Is it right in the name of the law thus to murder both law and justice? Is it right to grow rich upon the spoils of perjury and fraud? Is it right to convert the temple of justice into a den of thieves? Is it right to poison the fountains from which society draws its heart's blood, and upon the purity of which its very life depends? Again, those who make, as well as those who officially administer the laws, are surely not less bound to observe the rule of right than are the doctors and the lawyers. It is with reference to this great and immutable rule that Sir William Blackstone speaks when he says, that "Being coeval with man and dictated by

God himself, it is binding over all the globe, in all communities and at all times. No human law is of any validity if contrary to this, and such of them as are valid derive all their authority, mediately or immediately, from this original.

Not alone the public officer and the professional man, however, but the merchant, the banker, the tradesman and the mechanic, require the daily and hourly appreciation of this rule. Even the farmer, the gardener and the fruit-grower should carry it with them into the garden, the orchard and the field, lest they be tempted, when packing their commodities for market, to put the largest and best on the very top of the package.

Not only should the question of moral right be kept constantly in view, but in the investigation of every subject where it can possibly arise, it is, logically, the first question to be considered. If an enterprise be morally wrong, let that fact be first settled, and then you may, and ought to stop your investigation.

If, as a physician, you be asked to administer a medicine for an immoral purpose, do not stop to debate with yourself or your patient how the unholly drug can be rendered the most palatable, nor what shall be the measure of your fee for doing the diabolical work, but let your prompt and unhesitating answer be an emphatic *No!*

If, as an attorney, you should be solicited to prosecute an action resting on fraud, so soon as you shall have learned that fact, spurn the villain from your office, as you would spurn the foulest thing of earth. His breath is pollution, and the touch of his detested gold will breed moral death. Let him learn, from your indignant countenance, if he will, or from the toe of your boot, if he must, that your time, your talents and the Courts of Justice were made for higher and holier ends than to work out the vile schemes of cunning thieves.

In a word, whatever may be your calling, whenever an undertaking or enterprise is presented for your consideration, let your first inquiry be, is that undertaking, or that enterprise morally right? And if this inquiry elicits, from the voice of conscience, a negative reply, then dismiss the subject from your mind. Waste no more time with the foul and unholly thing.

While I maintain that self-government, based on the principles just enumerated, is essential for all classes of society; for the poor and the rich, the ignorant and the learned, the private citizen and the public officer, it is, nevertheless, true, that a lack of such self-government—just as the lack of any other virtue—is attended with much more serious consequences to society, when found in a person of education and influence, than when confined to the ignorant and the lowly. For example: A poor street-scavenger, for want of self-control, falls, drunk, in a ditch at the dead hour of night and is found a lifeless corpse in the morning. He is buried at the public expense, and a coroner's jury rendered a verdict that a man, whose name is, to the jury, unknown, has died by visitation of Providence, and no more is thought or heard of the matter. But an Alexander the Great, owing to the same lack of self-control, died in a drunken debauch, and a world-wide empire crumbled to pieces.

Again, they are the leaders of society who give tone to vices as well as to fashions. And you, young gentlemen, should learn hence the important responsibilities which await you. You stand to-day among the chosen few of California's most favored sons. Your fathers hold conspicuous places among the pioneers and architects of this young State. Out of the most diverse and incongruous elements of human character ever congregated in one country, their hands have constructed, or actively aided in constructing, our present governmental and social fabric, which—although by no means faultless—stands as a magnificent monument to the wisdom, patriotism and indomitable energy of its founder. But these, your pioneer fathers, are passing away; day after day, the crape on the door-knob, the solemn tone of the funeral bell, or the long, winding procession of sorrowing friends, tells that another desk in the counting-house is vacant; another hammer in the work-shop has for ever ceased its old familiar ring. Another sturdy farmer is missed from his accustomed place at the old corner store, where, on Saturday evenings, he was wont to sit and talk over, with his neighbors, the current events of the week. Another lawyer fails to answer when his client's case is called in court, for behold the trial of his own cause, whereon his eternal destiny has demanded his appearance in a higher court. Another judicial bench has been left vacant, for the judge has gone to be judged before that dread tribunal where re-hearings are never granted; that tribunal whose decisions are never reversed, and from whose decrees there lies no appeal. Aye, another sanctuary is draped in mourning for its beloved pastor, whose consecrated hands shall no more feed, with the life-giving bread, his faithful flocks; whose eloquent voice of exhortation and prayer has resounded for the last time within those sacred precincts, and the last sound of whose gentle foot-fall upon the altar-step has died away forever.

Thus, one by one, the fathers and the founders of our young State are dropping into the grave; and who, who shall fill their places? Who shall re-invigorate, energize, and direct the agricultural, mineral, commercial and manufacturing industries of our country? Who shall shape our laws, administer justice and curb the fiendish spirit of Atheism, insubordination and crime, which, not only in California, but throughout the world, would defy authority, sunder the bonds of society, and bury and overthrow every law, religion and social order deep down beneath the mad waves of universal anarchy?

To whom, I say, shall our young and growing State look for the faithful discharge of these high and important duties, if not to you, her first-born and most favored sons? To you, endowed by nature with clear heads and noble hearts, and who, far removed from the dark and dismal haunts of ignorance and vice, have grown to manhood under the genial sun-light of science, and the purifying, life-giving rays of morality and religion?

To-day, you go forth from the field of preparation to the field of action, with minds and hearts radiant with the everlasting and unflinching missions of moral truth; rich in the treasured lore of ages, and buoyant with all the activity and energy which the study of the progressive sciences, under the very best masters, could impart.

Go, then—with minds and hearts thus adorned and thus equipped for the great battle of life, and bearing in your hands these diplomas, these precious and ever-to-be-remembered testimonials of your moral worth and high mental attainments—go, take your respective places in the ranks of society, and let the aspiring splendor of your virtue, not less than the brilliancy of your intellectual achievements, shed imperishable honor on your beloved *alma mater* and her noble band of officers and professors; honor on your country; honor on your cherished fathers and mothers, brothers and sisters; honor on yourselves and your children, and your children's children, to the latest generation. And, finally, may you so live and so die as to give honor everlasting to Him to whom all honor belongs.

It costs a Calcutta Hindoo about a dollar and a half to have his body buried in good style.

The Catholic Guardian

F. DILLON EAGAN, Proprietor and Editor.
H. GERALDE, Associate Editor.

"WHOSOEVER WILL BE SAVED, BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLIC FAITH, WHICH FAITH, EXCEPT EVERY ONE DOOTH HOLD ENTIRE AND INVIOLENT, WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY. THIS IS THE CATHOLIC FAITH WHICH EXCEPT EVERY ONE BELIEVES FAITHFULLY AND STEADFASTLY, HE CANNOT BE SAVED."—Creed of St. Athanasius.

CALENDAR FOR THE WEEK.

Day of Week	Month	Day of Week	Office	Color
	JUNE.			
Su	6th Sunday after Pentecost. Com. of St. Paul, Ap. 9 less. of Sund. Com. of St. Peter, Sund. and Oct. L. and M. Vesp. from ch. of full. com. of SS. Ap. and Sund. (High Mass of Ap.)	R.		
	JULY.			
Mo	Oct. of St. John Baptist, Com. of SS. Ap. in L. d. and M. Vesp. or full. com. of prec. Oct. and SS. Processus and Comp. M.	W.		
Tu	Visitation B. V. M. 9 less. and com. of SS. Processus and Comp. M. in L. and M. In 2 Vesp. com. of full. and Oct.	W.		
We	St. Leo P. C. Com. of Oct. in L. and M. In 2 Vesp. com. of Oct.	W.		
Th	Of Oct. of Ap. Vesp. of same.	s. d. R.		
Fr	Of Oct. of Ap. Vesp. of same.	s. d. R.		
Sa	Oct. of Ap. Vesp. of full. com. of prec. and Sund. d.	R.		

THE VOICE OF THE HOLY FATHER.

"PROVIDENCE SEEMS TO HAVE GIVEN, IN OUR DAY, A GREAT MISSION TO THE CATHOLIC PRESS. IT IS FOR IT TO PRESERVE THE PRINCIPLES OF ORDER AND OF FAITH, WHERE THEY STILL PREVAIL, AND TO PROPAGATE THEM WHERE IMPIETY AND COLD INDIFFERENCE HAVE CAUSED THEM TO BE FORGOTTEN."—Letter of Pope Pius IX, in 1851.

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring and publishing books and journals for the defense and propagation of Catholic doctrine."—Encyclical of Pope Pius IX, in 1853.

"Leave nothing untried by which our holy religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path."—Letter from Pope Pius IX, to the Prelates of the United States, in 1855.

A CARD FROM THE ARCHBISHOP.

TO THE REVEREND CLERGY AND LAITY OF THE ARCHDIOCESE OF SAN FRANCISCO:

Many of you have already learned, no doubt with pleasure, that FRANCIS DILLON EAGAN, for many years a minister of the Protestant Episcopal Church, has lately renounced Protestantism and embraced the Catholic faith. In a public lecture here, he, in eloquent terms, gave his reasons for such a step. DR. EAGAN has resolved to devote all his energies and abilities to the cause of our holy Religion, and to the spread of Catholic doctrine; and to this end he has started a paper, THE CATHOLIC GUARDIAN, to be devoted exclusively to Catholic interests. As its Editor, he proposes to visit the several parishes of the Archdiocese, and expects the co-operation and assistance of the Catholic clergy and laity.

I am sure you will give him a hearty welcome, and render him every assistance in your power to get a large number of subscribers, which alone can make the new paper a success.

JOSEPH SADOE ALEMANY,
ARCHBISHOP OF SAN FRANCISCO.

SATURDAY, JUNE 29, 1872.

FILIAL DEVOTION TO THE HOLY FATHER.

IN a late number of THE GUARDIAN we reproduced, from the *Messenger of the Sacred Heart of Jesus*, a well-timed article on the propagation of Associations in aid of the Holy Father. Those who have read the article in question, as well as the forcible Appeal addressed to the Catholics of the whole world, by the President of the Superior Council of the Society of the Catholic Youth of Italy, published in THE GUARDIAN of June 8th, will not need to be reminded that, at an epoch of impious license and sacrilegious usurpation, like the present, it is the sacred duty of Catholics to tender filial help to the Sovereign Pontiff, amid the financial difficulties with which the Papal throne is environed. To the urgent appeal published in THE GUARDIAN of June 22d, in behalf of the pious Association of St. Peter's Pence—that grateful homage of the heart to the Vicar of Christ for the immense benefits dispensed by the generosity of the Church—we would only add that the faithful of California owe it to themselves to augment, by their liberality, the offering of filial devotion originated by the Society of Catholic Youth in Italy, to be presented by the Catholics of the world to His Holiness Pope Pius IX, on August 23d, the first anniversary of his ex-ceeding the days of St. Peter's Pontificate at Rome. Already, in England, we learn by advices received by the last mail from Europe, collections, with a similar intention, have been made, and the youth of that country have been invited by the son of a noble and zealous convert to our holy religion, the Right Hon. the EARL OF GAINSBOROUGH, to make

such contributions as shall show that England "is not unrepresented in an offering which has received the sanction of His Holiness, and is intended to be universal." Nor, we are sure, will the Golden State be oblivious of the claims of the Holy Father upon the loyalty of the faithful throughout the world.

Not untruly are we reminded of the universal enthusiasm that crowned, as with a halo, the celebration of the Pontifical Jubilee of Pope Pius IX. And, as a stimulus to renewed effort on the part of Catholics, both in the Old World and in the New, it may be added that it is to enable the Holy Prisoner of the Vatican—the Infallible Vicar of CHRIST, and Sovereign Pastor of our souls—"to satisfy his burning desire to save the present generation from the inroads of error," that a fresh and pressing appeal is addressed to all Catholics who glory in the possession of the true faith. In view of the imprisonment of the Father of all the faithful—now forced to live upon alms—and "of the necessity of combating the sad and terrible propaganda of irreligious teaching," it is "a sacred and positive duty, on the part of the faithful, to supply to their Pastor, by their charity, the material means" whereof a Satanic Revolution has deprived him. And it is hoped that, on the Feast of the Epiphany, 1873, the universal offering of filial devotion to His Holiness will be presented, thus bearing "some resemblance to the Gifts of the Three Kings to Our Lord in the Crib." Let California, then, be up and doing in aid of so holy a work.

A REPLY.

A FRIEND at Los Angeles will, we hope, believe us, when we say that we by no means regard his "questions" as "intrusive." Far from it. Referring to an article that appeared some time ago in this paper, he asks, at our hands, whether "all the great men of the Society of JESUS were of Spanish and Italian birth?" Assuredly not; nor, in a rapid recapitulation of the glories of the Sons of IGNATIUS, did we for a moment—as our esteemed correspondent seems to imagine—wish to convey so absurd an idea. We do not belong to the sect of the *Italianissimi*, whether in the geographical sense, or in the infamous political meaning of the word; and, ardent as is our *Españolismo*, we should blush, as Catholics, to do an injustice to any nationality. THE GUARDIAN, in fact, aims at being a representative Catholic journal, and not the organ of any particular country in Europe, or political party in America. "The bonds of citizenship," according to the pious and learned compilers of *The Dominican Tertiary's Guide*, "are closer than those of nationality." "Doing the truth in charity," says ST. PAUL, "we may in all things grow up in HIM who is the head, even CHRIST: from whom the whole body being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity." (Ephes. iv. 15, 16.)

And now to a solution of our correspondent's little difficulty. Spain and Italy have produced no masters of pulpit eloquence superior to BOURDALOUE, DE LA ROUE, and DE RAVIGNAN, who were natives of France, and Fathers of the Society of JESUS. France, also, numbers, among her very greatest historians, Fathers CHARLEVOIX, MAIMBOURG, DUCEREAU, BOUJEANT, DANIEL, and DU HALDE—all Frenchmen—of the Society of JESUS. In archæology, Fathers HARDOUIN, BOLLAND, SIRMOND, and TOURNEMINE are unsurpassed; while, in polemics, Fathers TOLET, SHEFFMAKER, and BECAN, still hold their own. And even that most skillful of English biographers, ROBERT SOUTHEY's *Life of Nelson*, pales its ineffectual fires in the steady lustre of Father BOUHOURS' *Life of St. Francis Xavier*, a masterpiece familiar to the students of English literature in the translation of DRYDEN, and whose classic beauty has been imitated by Father COLERIDGE, of the English Province of the Society of JESUS, in his recently published *Life and Letters of the Apostle of the Indies*.

Perhaps the very highest compliment to the intellectual power of Italy and of Spain was rendered by Archbishop MANNING, when that great master, in his work entitled *The Fourfold Sovereignty of God*, asks: "Is there, in the history of mankind, anything, for intellectual power, precision, amplitude, fertility, to be compared with SAINT THOMAS AQUINAS or SUAREZ?" The one was an Italian Dominican, the other a Spanish Jesuit.

WE print elsewhere the singularly able, and, therefore, characteristic address delivered by Hon. ZACH MONTGOMERY to the graduates of Santa Clara College, on June 4th, at the twenty-first annual commencement of that famous seat of learning, under the management of the Rev. Fathers of the Society of JESUS. Of the distinguished orator of the animating occasion it may, indeed, be said, *nil tetigit quod non ornavit*, and his latest rhetorical effort is worthy of his reputation.

CONVENT OF OUR LADY OF THE SACRED HEART.

THE fourth annual exhibition of this well-known Academic institute at Oakland, conducted by the sisters of the Order of the Holy Name of JESUS and MARY, took place on Tuesday, June 25th, at one o'clock, P. M. The event came off, with great *éclat*, in a pavilion erected in the rear of the Convent building. On the stage, which was tastefully embellished with flowers and evergreens, were arranged six pianos, in a semi-circle. A brilliant overture, *Les Jolis Oiseaux*, arranged for the piano, was superbly rendered, by twelve performers, whose brilliant digital execution betrayed refined taste and culture, as well as that *obligato* to all musical perfection—painstaking practice on the part of the executants, and a thorough knowledge of harmony possessed by the accomplished teachers. The Salutory, by Miss CLARA McGARY, (read by Miss MOLLIE GALLAGHER) the *Carnival de Venice*, Solo and Duet, executed by seventy voices, an Essay on the hapless Queen MARIE ANTOINETTE, *Hail Columbia*, Quartette, (twenty-four performers) the *Miracle of the Roses*, Operetta, (Singing Class) *Grande Marche de Concert*, Piano Solo, (six performers) Master and Scholar, Duet, Essay on "Time," by Miss TERESA FURMAN—the tempo whereof, like that of the musical exercises, was, we have heard, not susceptible of improvement—*La Nouvelle Année*, French Dialogue, *Crown Diamonds*, Duet, (nine guitars and three pianos) *Le Reveil du Lion*, Piano Solo, Essay, *The Age of Augustus*, by Miss FLORENCE HYDE, (read by Miss NELLIE HYDE) and the *Marriage de Figaro*, Trio (eighteen performers).

In the foregoing programme, well-nigh every school of music was adequately represented; and we can readily imagine the effect of Auber's sparkling shimmer of jewels, *Les Diamans de la Couronne*, mingling in a flood of radiance with the golden tide of harmony evolved beneath the spell of MOZART's mighty genius in the *Marriage de Figaro*. The Duet (twelve performers) from FLOTTOW's *chef d'œuvre*, *Martha*—the opera enriched with the exquisite Irish aria known as the *Last Rose of Summer*, after a fashion calculated to make the composer's countryman, Prince von BISMARCK, look to his annexation-laurels—doubtless harmonized with the tender lights of pearl and opal that flashed from the lyrical fervor of MOZART and AU-BER. Among the most effective *coups de succès* in the first part of the programme may be enumerated PAGANINI's magic creation, the *Carnival de Venice*, and the *Miracle of the Roses*—the latter interpreted with abounding vocal grace and charming *espièglerie* by Miss SARAH KELLEY, whose reading of an original essay, entitled *Marie Antoinette*, had previously evoked deserved praise. In *Master and Scholar*, the same young lady and Miss ELLA KELLOGG displayed very considerable *déplomb*. One of the most brilliant features of the exhibition was a piano solo, admirably played by Miss ADELE KEYES, who, as the First Graduate, was presented with a gold medal and diploma. This young lady, having delivered the Valedictory Address, in verse, with genuine feeling and charm of manner, was the blushing recipient of a wreath of roses—whose bloom rivaled her own—in response to which, the beautiful and accomplished *debutante* spoke as follows:

Dear friends, I'll take this wreath, which you
Have twined with flowers so fair,
I'll place the garland near my heart,
And guard it safely there.
These flowers have blossomed but to die,
To droop and fade away.
Still in my heart I'll cherish 'er
The memories of this day,
And when in after years I glide
From old scenes into new,
I'll keep this wreath of faded flowers
And think, dear friends, of you.

A closing address, written by Miss LAURA NICHOLSON, and read by Miss FLORENCE WHITTELL, and final remarks by Rev. Father HARRINGTON, concluded the exercises.

His Grace the Archbishop presided on the occasion, and among those present we observed the Rev. Fathers HUGH GALLAGHER, LERDA, POWERS, FITZPATRICK, and CLEARY, in addition to the leaders of Catholic *ton* at San Francisco and Oakland.

ORDINATION.

ON Monday, June 24th, the Feast of St. JOHN the Baptist, His Grace the Most Rev. Archbishop of San Francisco conferred the holy order of priesthood, at St. Mary's Cathedral, upon Mr. THOMAS C. LEONARD, S. J., of Santa Clara College. Mr. LEONARD is a convert to our holy religion, and his son, also a convert, is now a novice in the College of Santa Clara, California, of which the universally esteemed Rev. Father VARS, S. J., is President. The ordination was witnessed by a large congregation, among whom were many of the old friends and pupils of the newly-ordained priest.—A. M. D. G.

IN consequence of pressure on our space, we have been compelled to hold over literary Reviews, as well as other articles.

THE TERTIARIES OF THE THIRD ORDER OF ST. FRANCIS.

THE GUARDIAN, it will be recollected, some time since, gave an interesting historic notice of the Third Order of St. Dominic, from *The Dominican Tertiary's Guide*, by the Rev. Fathers PALMER and SUFFIELD, of the Holy Order of Preachers. In the course of a rapid review of the youngest family of St. DOMINIC, we omitted to mention that the Third Order has been enriched with immense indulgences by various Sovereign Pontiffs; "and abundant, indeed, is the harvest of them which the Tertiaries may reap." We learn, on the authority of the Very Rev. Father EMILIUS, Commissary-General of the Capuchin Order of St. FRANCIS, in England and Ireland, in a communication addressed to the London *Tablet*, of June 1st, that the Papal Letters Apostolic have been issued, granting annually, in perpetuity, a Plenary Indulgence and the Papal Benediction to all Religious and Secular of the Third Order of Penitents of St. FRANCIS, on the occasion of the 50th anniversary of His Holiness's own enrolment in the said Third Order. The Very Rev. Father suggests and earnestly exhorts all Tertiaries, whether rich or poor, to offer the Holy Father their mite in all the churches and chapels where the anniversary shall be celebrated.

DEDICATION OF THE CHURCH OF THE IMMACULATE CONCEPTION.

LAST Sunday, June 23d, the fifth Sunday after Pentecost, the recently-erected Church at Oakland was dedicated by His Grace the Most Rev. Archbishop. We had hoped to be able to publish in this impression of THE GUARDIAN full details of the important ceremony. A correspondent who had promised us particulars of the solemn event, has, however, failed us. The following, kindly furnished us, in part, by the architect, are the dimensions, etc., of the Church:

Externally greatest length, 132 feet; breadth, eighty-eight feet; in height of nave roof, eighty feet of towers to top of pinnacles, 105 feet; style, Gothic of 12th and 13th centuries; internal finish—open roof, chancel temporary. The whole of the interior of the splendid structure is decorated in imitation of fresco. The total number that can be accommodated is nearly two thousand. Windows are of stained glass, executed in this city. Time of commencing foundation, 1869. Up to the present, the cost of the building is somewhat over \$30,000.

ACCORDING to the latest French papers, the Savoyard *condottieri*, beyond the Pyrenees, have—whatever the Associated Press agent and his credulous dupes in the American press may affirm—sustained some very severe reverses.

The latest number of the semi-Infidel organ, the *XIX Siecle*—edited by that noted vilifier of the Catholic cause, EDMOND ABOUT—says: "It is now thirty-six days since the Spanish Revolution commenced. DON CARLOS has gained ground, and AMADEO has done nothing but lose it." In this, we fancy, the licensed vilifier of the HOLY SEE and of the clergy of Spain and of Italy is, probably, for the first time in his miserable journalistic career, about right. The same ultra-radical sheet which, we are told, "hates the Carlists almost as much as the Pope," is obliged to confess that "far from being suppressed, the Carlist movement, aided as it is by the priests, is a very formidable affair, indeed."

WE make no apology for the publication, in THE GUARDIAN of to-day, of an admirable article from the ablest periodical in the world, *La Civiltà Cattolica*, expressly translated for this journal. It is such articles that constitute the vivid, intellectual life of Catholic Literature.

[TRANSLATED EXPRESSLY FROM LA CIVILTÀ CATTOLICA FOR THE GUARDIAN.]
THE PREDICTIONS AND OUR TIMES.
PART ONE.

FOR many years past, we have been agitated by stormy events, which, on account both of the fulness and rapidity with which they have succeeded each other, are unparalleled in the history of nations. From the signs which we perceive, it seems that the world, both civil and religious, is near to its dissolution. In the wake of epidemics, earthquakes, and the cruel ravages of gigantic wars, follow continual changes of States, the overthrowing of thrones, barbaric conquests, the ruin of peoples, confusion of laws, rebellion of nations, innovations, and destruction of principles and rights, enormities after enormities, and crimes upon crimes, which make of the present society an indescribable Babel, a true image of Hell, "where there is no order, but an everlasting horror dwells." All these excessive disorders, aggravated as they are by such deplorable calamities, tend most clearly to the accomplishment of the foolish aim of dethroning GOD and His anointed upon earth, by the annihilation of the miracle of His miracles, "the Church," which constitutes His kingdom among men.

Hence it is very natural that, in these times, the desire of knowing, in some way, the future, should have been excited in the breast of every one—of acquiring the knowledge of predictions, which, false or true, old or new, are current, either traditionally or by print, among the credulous, the incredulous, and those who, between both, still remain in a state of doubt. No wonder on that account; but unbelievers have far less reason than others for sneering at the predictions, for they themselves, with laughable inquisitiveness, seek from clairvoyants and spiritual mediums, prophecies, which good Christians are endeavoring to obtain from pious souls who are held as favored by GOD with special communications. It is not that we deny the possibility and facility of good Christians falling into error. But we maintain that the infatuation of the unbelievers who

expel from the oracles of witchcraft any thing beyond mere delusions, is as ridiculous as it is certain.

Concerning this matter, Catholic prudence teaches us to avoid two extremes, namely: the absolute disbelief in any prophecy except in those which are contained in the Bible, without any commentaries; and the absolute belief in all prophecies which honest and good persons hold as true and genuine. Against these two extremes stands the advice of St. Paul, who exhorts not to despise prophecies, but to prove them all. Contrary to this advice act those who despise them all, as well as those who highly accept them without any examination. Now those words of the Apostle convince us that, besides the Biblical prophecies, there may be others which are true. This is confirmed by the very fact of the gift of prophecy, which, with other supernatural gifts, has ever existed in the Church, and has been always recognized by the Church.

Meanwhile, as no Catholic, in the case of prophecies only certain by human authority, can impose on others a faith more than human, so nobody can rationally impose an absolute incredulity with regard to those predictions, which are considered as improbable and fantastical. Where the authority of the Church does not intervene, the belief in private prophecies is entirely free. This is to be considered rather as a case of sound criticism and good sense than of faith; and sometimes not even this is sufficient to clear all the objections of the critics. We remember to have read a dissertation of a learned man, who, in the beginning of this century, undertook the task of proving that the famous prophetic catalogue of the Popes, attributed to St. Malachy, Archbishop of Armagh, in Ireland, and the friend of St. Bernard, who wrote his life, was apocryphal and fictitious. But lo! facts stand sternly against all arguments of reason. Besides, observing that from the time in which the catalogue was published (1595) to the present day, there is not one Pontiff to whom the motto there indicated is not, in one way or other, applicable; we have the contemporaneous Popes, who are, in those matters, not only foreshadowed, but exactly described; who, in fact, will not recognize in the "Pergrinus Apostolicus," (the Apostolic Pilgrim) Pius VI, who undertook the voluntary journey from Rome to Vienna, and who, afterward, was forced to undertake the other one from Rome to Valence, in France, where he died a captive? Likewise, the same can be said of his successor, Pius VII, qualified with the words "Aquila Rapax," (Rapacious Eagle) aptly alluding to the spoliation he had to suffer from the ravenous eagle of Napoleon I. Thus, Pius VIII described with the motto, "Vir Religiosus," (Religious Man) adapted to indicate that great piety whereby he shone during the short term of his Pontificate. Likewise, Gregory XVI was precluded in these words, "ex Balneis Etruriæ," (from the Etrurian Baths) pointing to the original place of the congregation of Camalduli, from which he ascended the Pontifical throne, and, finally, how can we not recognize Pius IX in that motto "Crux de Cruce," (from cross to cross) wherewith he is designated in that catalogue.

The writer of this article has still fresh in his memory the day when the Holy Father, Pius IX, was proclaimed Pope from the balcony of the Quirinal Palace. He remembers well when, on that day, he looked very particularly at the carriage which the Pope used when Cardinal, in order to discover whether his family coat-of-arms contained anything relating to the motto "Crux de Cruce," and like an inexperienced youth, he wondered at not finding in it any trace of the kind. But the splendid truth of that motto was in no wise to be found in the escutcheon of the Master's family, but in the future history of his Pontificate. This has shown that Pius IX began to be crucified in the year 1850, when the treacherous Piedmontese Government proclaimed the Italian nationality; and now, in 1872, he is already crucified at Rome by the same government, which has him in custody as Pilate had the Crucified of Calvary. A glance at the cross of Pius IX, and another at the badges of his vile custodians, will show the literal realization of that prophetic motto.

Having premised these remarks, which show the great difficulties we meet in forming a correct judgment about predictions not sealed, as yet, with the approbation of the Church, we will proceed to examine some of the innumerable prophecies, which have been divulged concerning the events of our times, especially in France, where a great number of them have appeared. We do undertake such a task, both because it may afford pleasure to our readers, and because we feel a kind of satisfaction in following the movement of the masses toward prophecies, which is the peculiar sign of the times in which we live, and of those which are to come.

We did the same eighteen years ago, when the Oriental war broke out, between the Western powers and Russia. That war, which awoke so many fears and hopes in Europe, has since been in reality the unfortunate seed of the wars of Italy in 1859, of Germany in 1866, and of France in 1870. Hence he foresaw well who foresaw evils to come. But none, to our knowledge, emitted a prognostic which hit the sign so well as he who conceived a hieroglyphic composed of four S's, one emerging from the other, so crossed and interlaced between themselves as to form a gordian knot, in the centre of which a crowned serpent is strangled, having on the extremity of the curved tail the motto, "Fris dans mon flet," (taken in my own net). Who is the Adipus who, in 1854, would have guessed the meaning of such an emblem? But, in the course of eighteen years, it has been admirably explained. The four letters interlaced represent the initials of the names of four great battles, in which the issues of the forementioned wars were settled; Sebastopol leading to Solferino, Solferino to Sadowa, Sadowa to Sedan. The serpent strangled represents the sole originator of that knot of four battles, namely, Napoleon III, who, in the battles of Sebastopol and Solferino, was caught by the lasso of Prussia which coiled him at Sadowa, and finally strangled him at Sedan.

Our readers will understand well that by offering, as we did eighteen years ago, some of the predictions which are now current, we do not propose either to criticize them nor to warrant their truthfulness. We distinctly declare that we assume no other part except that of gathering and exhibiting them, though, for various reasons, we have taken care to select only those which seem to deserve more special mention.

First of all, we wish to give place to an oracle of Count Joseph De Maistre, which, strictly speaking, is not a prophecy. Yet, is a prognostic of a man who, on account of his keen sagacity, has been numbered among the most foreseeing writers of our age, and there is no doubt that his lively Catholic faith and the uprightness of his conscience, contributed very much to whet the edge of his natural instinct to foresee the future.

The substance of the remarkable previsions evolved by him in his correspondence, in the book entitled *The Pope*, and in his *Nights of St. Petersburg*, is as follows: "The Catholic Church, and, consequently, the truth, does not live in this world otherwise than through the Roman Pontificate, which is the perpetually living vicarship of the Word of truth. The Church, then, and the Truth will triumph upon earth, only when the Pontificate will triumph. But, the papacy has three tremendous enemies to contend with: Gallicanism, the Revolution,

and Protestantism, the father of both. Wait a little while and we will see the triumph over this triple Hydra. Let us not create an illusion. The Revolution is 'the error'; it is essentially Satanic; it can not be killed except by the Papacy, which is 'the truth,' because it is Christ upon earth, and the Papacy will kill it.

"Protestantism exists no more, so far as dogma is concerned. In the sixteenth century the princes accepted this form of heresy in order to plunder the Church. In the nineteenth century they will return to the Church, and will submit to the Pope, in order to consolidate their thrones, undermined by the doctrines of Protestantism."

The time foretold by Joseph De Maistre, in this place, for the triumph of the Papacy would seem to be pretty nigh. The Vatican Council, called and presided over by Pius IX, has forever crushed out Gallicanism, the first of the three enemies of Christ upon earth. At present, the Papacy is fiercely battling with the Revolution. Who can entertain any doubt of its history? Only he who does, not know that for Papacy to combat an enemy is the same as to conquer.

Likewise, speaking of the great perturbations caused by France in the decline of the last and the beginning of the present century, he wrote: "And yet the French Revolution will not be the greatest event of this new century, for this shall not be a political, but a moral revolution, and the French nation shall be its instrument. Besides, theologians and wise Doctors have been of opinion that the Apocalypse contains facts of first order, which are not far from us. Therefore, there is grave reason why we should scrutinize the prophecies, for we ought to be prepared for an event, immense in the divine order, toward which we are approaching with a rapidity which surprises any one who takes proper observation."

What this event "of divine order" will be, the author has plainly declared, viz: the triumph of Catholicity; that is, of God's truth, through the Papacy, throughout the world.

The previsions of Joseph De Maistre agree, in a singular manner, with those of the Venerable Servant of God, Bartholomew Halbhauer, who died at Bingen, May 20th, 1658. His name is illustrious in Catholic Biography, on account of the eminent virtues of which he was a model to the clergy and the laity. This illustrious man has left a Latin interpretation of the Apocalypse of St. John, known to every one in France and Germany.

In this work he divides the duration of the Church of God, till the end of the world, into seven periods. The first runs from the days of our Lord's mortal life to the time of Nero; the second from Nero to Constantine the Great; the third from Constantine to Charlemagne; the fourth from Charlemagne to the era which we call modern; the fifth from the modern era to the times of a Great Pope and a powerful monarch, who will open the sixth period, which will last till the epoch of the Anti-Christ; the seventh, the last stage of the existence of the Church and of mankind. Now, see how he describes what seems to be the transition from the fifth to the sixth period:

"In the course of the fifth age, the Catholics will be oppressed by heretics, and wicked Christians. Everywhere there will be deplorable calamities and tremendous wars. Kingdoms will be convulsed, thrones overthrown, and princes massacred. There will be conspiracies in order to establish Republics; the Church and her ministers will be robbed of their properties."

But at the sixth period, all at once, by the intervention of God's omnipotent hand, there will take place such a wonderful change men could not imagine. At that time there shall be a great and holy Pontiff; and a powerful monarch, as if sent by God, will come, and put an end to all disorders. He will subjugate everything to his power, and will show a great zeal for the true Church of Christ. All heresies will be banished to hell; the Turkish Empire will be broken asunder, and all the nations will come in and worship God in the true Faith—Catholic and Roman—love, harmony, peace and happiness will reign among all men. This powerful monarch will be able to hold the whole world as his own patrimony. With God's assistance, he will deliver the earth from all wicked men, evils and ruins; and bring to a happy end a Council which will be the greatest of all, but which will be subject to a great many tribulations; he will employ his power, in order to enforce its decrees. God will bless him from Heaven, and will put every thing into his hands."

The prediction of a great Council is very remarkable, indeed. Together with other things predicted by Halbhauer, it was also foretold, about the end of the last century, by the very humble and simple Sister Nativity, lay Sister of the religious called the *Urbanistes de Fongere*. This prediction, obtained from her own mouth, and afterward written by a pious ecclesiastic, about the year 1792, was printed, for the first time, at Augsburg, in the year 1818.

"My Father," she said, "the Good God let me see the malice of LUCIFER, and the wicked and fiendish intentions of his followers against the Holy Church of JESUS CHRIST. By order of their chief, these wicked ones have run over all the earth, like mad men, with the purpose of preparing the way for Antichrist. They have poisoned all men with the foul breath of their pride, like persons infected with the plague, they have caught the disease from each other, and the contagion has become universal. Oh, what confusion of things! Oh, what scandals! The thick vapors which have risen and obscured the sun are the perverse maxims of irreligion and immorality! These are partly of French growth, and partly of foreign importation. They have gone so far as to confound all principles, to spread darkness every where, and even to dim the light of faith as well as that of reason. The steam is gathering upon France which will be the first theatre of ruins, as she has been the first author of all disasters. But the Church gathered together will, one day, thunder-strike and destroy the vicious principles of this organization. I see in God a numerous assembly of the Ministers of the Church, who, like an army in battle array, or like a column, firm and unshakable, will assert and maintain the rights of the Church and her chief, and will re-establish its ancient discipline. Oh! what consolation and what joy for all the true faithful. I see in the Deity a great power which will re-establish good order. False worship will be abolished. All the abuses of the Revolution will be destroyed, and will be more flourishing than ever." (Extract of an admirable book, which will be a treasure for the faithful of the last age. Pages 7 and 8 Augsburg, 1818.)

In harmony with the foregoing passage is the celebrated prediction of St. Cesarius which is found in his book entitled *Liber Admirabilis*. The passage which seems to allude to our times, reads as follows:

"After the whole world, and especially France, shall have been abandoned to misery, and great tribulations in her northern and eastern provinces of Lorraine, and particularly Champagne, these provinces will be helped by a Prince who will recover the Crown of the Lily. This Prince will extend his dominions over all the country. At the same time there will be a Pope, a very holy man, and in every thing perfect, who will have, by his side, this most virtuous man, a scion of the Franks. This king

will assist him in the reform of the world; and there will be one law, one faith, one baptism; he will bring many from the ways of error to the Holy See, and, for many years, peace will reign, because the wrath of God will rest."

In support of the prophecy of St. Cesarius comes in that of Jerome Balino, a monk of the Monastery of St. German at Paris, who died in the odor of sanctity, July 10th, A. D. 1420. His Book of Predictions was written in 1410. The original manuscript was from the library attached to the Monastery, and was well authenticated in the year 1817. We take from it the following extract:

"After the lapse of more than four centuries, the earth will be desolated, and the Church in tears. The shepherd will be stricken, and the fold will be dispersed. But the dew will come down from Heaven and the altars of Belzebub will be destroyed, and the evil doers will be scattered, and perish. There will be a son of royal blood, out of Artois, and he will govern France with prudence and honor, and the spirit of God will be with him."

The French people remark that Charles X, grandfather of the Count of Chambord, before ascending the throne, bore the name of Count of Artois, and thence they argue that he will be the King foretold in this prediction.

Not less remarkable is the very ancient prophecy, which in the XVII century, David Harens discovered in a public library, and inserted in his dissertation on the Apocalypse. It may be considered as an appendage to the prophecies of St. Cesarius and Jerome Balino.

In fact there it is foretold that, "About the end of time, a monarch of the illustrious race of the Lily, will appear, who, after having gathered a formidable army, will crush all the tyrants of his kingdom; will subjugate the Turks, and barbarians, and no one will be able to resist him, for the arm of God will be with him, and he will hold the dominion of the whole earth. On account of these deeds his kingdom will be called the Paradise of good Christians."

Now it is curious that, ascending back to those predictions in question, the same prophecy is found prevalent among the learned men of the ninth and tenth centuries. Rabanus Manurus, for instance, who was Abbot of Fulda, in the year 822, and afterward Archbishop of Magonha, left these words: "Doctores nostri dicunt, quod unus ex regibus Francorum, Romanum Imperium ex integro tenebit, qui in novissimo tempore erit, et ipse maximus et omnium regum ultimus."

We have seen, in the group of the foregoing prophecies, that the fall of the Turkish Empire will for a short while precede, or will form a part of the new era of triumph for the Church, and will succeed the present evils.

It would not be out of place to mention here that, in the East, are traditional the predictions which, in substance, agree in foretelling that the Turkish Empire will be destroyed by a great king of the Franks, who will reduce all Mahometans to the Faith of Christ. Now these prophetic traditions are very numerous. We select only some of them.

Bishop Macarios, of Damascus, an eminent Orientalist, has ascertained the authenticity of the following prediction, which was published by various French journals in 1861: "Damascus will see again, in time not far off, butcheries which will cast consternation as far as Beyruth. The Christians will repair to the top of Mount Sibanus. A great king of the fleur de lis will be their defender, and will help them with a powerful army. A great battle will occur between Jerusalem and Aleppo, in which the Pasha of Egypt, with eighty-four thousand Turks, will be annihilated. The Sultan will fly to Damascus, and will perish in a mosque. Mecca will be demolished, and Islamism will disappear from the world."

Another old prediction says that the Christians will cross the sea with such rapidity, and such an army, that it will appear as if all Christendom had emigrated to the East; the Faith of Christ will triumph; the Turks will embrace it, and the faith of Mahomed will disappear."

Besides, it is attributed to St. Gregory, called the "Illuminator," the prediction that Asia will be brought to Christianity by the Franks, and Boree does not hesitate to affirm, that the people of the East live in that expectation, since all traditions agree that a great monarch of France will be at once the conqueror, and the saviour."

Finally, we can not omit the testimony of St. FRANCIS DE SALES, who, in the funeral oration for PHILIP EMMANUEL, of Lorraine, Duke of Mercour, after having eulogized the valor of the French against the Turks, exclaims: "And thus many think that one of your kings, O France, will give the last stroke, which will ruin the sect of the greatest Impostor, Mahomet!"; whence it clearly appears that the opinion, expressed in the Oriental traditions, was known even in the West, from the time of the holy Bishop of Geneva.

But, laying aside all prophecies, it can not be doubted that God is preparing great things for His Church. Persecutions have always been for her the preludes of splendid and joyful triumphs. This rule can not fail even in our times. A general victory must come after the persecution of our days, which is also universal. Our age is, as they say, an age of transition and of preparation. The progress in sciences, which is directed to bring matter under discipline, makes this century of ours the most materially ingenious, industrious, and operative, and, at the same time, intoxicates the minds with such self conceit as to make them think that they stand no more in need of God; this progress will subvert the interests of the Most High, and assist the working of the Church. The present generation, though it blasphemes and opposes the Lamb and His Bride, yet sweats and labors in building roads and inventing machines in order to prepare the ways for the establishment of God's kingdom upon earth. As the political unity of the Roman Empire was ordained by the Almighty in order to prepare the ways for the establishment of CHRIST's kingdom in the Old World, so the universality of mechanical improvements is ordained to accomplish the triumph of the Empire of CHRIST in the Old World as well as in the New. We Catholics can be sure that the present generation works less for its own sake than for JESUS CHRIST. The barbarians of our times think that, with their material progress, they are preparing the tomb of Catholicity; yet, instead, they are enlarging the foundations of its throne.

It remains now to examine other predictions concerning facts more particular, but we will do so in a future article.

* If any one be desirous of knowing something concerning these Eastern prophecies, he may consult *The Mohammedan Prophecies*, by Domenechi, published at Florence, A. D. 1548. *The Abyssinian Prophecies*, related in vol. 1, p. 20. *Annals Prop. of Faith in the Journal d'Avignon*, and *Constitutional*, Dec. 31st 1861; *Disquisition on the Religion of Mahomed*, by Dollinger; *Memoires d'un voyage en Orient*, by Eugène Boree; *The Greek Prophecy*, presented to the Sultan, which is spoken of by Brunsoni 7th Edit. Turin, 1860.

THE general impression in France is, that the court-martial at Versailles will find Marshal Bazaine guilty of treason, and that President Thiers and the legislative committee on pardons will not dare to pardon him. The people of Metz loudly demand the blood of the Marshal.

REMINISCENCES OF THE FOUNDER OF THE EDINBURGH REVIEW.

THE IRISH CITIZEN, in the course of an admirable article on the REV. SYDNEY SMITH, Canon of St. Paul's Cathedral, London, the founder of the *Edinburgh Review*, the most intellectual Anglican clergyman of his generation, and, to his honor be it said, ever the advocate of Catholic Emancipation, traces, with characteristic literary skill, the career of the most eminent English critic of his time. The *Citizen* says:

But the most renowned series of Smith's jokes were those he perpetrated thirty years ago, when America refused (temporarily) to pay him either principal or interest on his Pennsylvania bonds. Many still remember the tragicomic effects of that riotous outcry. People thought a clergyman should not have scolded so fiercely about mere mammon. But they did not allow for the fact that he had been all his life crying up the Americans and their systems, and would, all the more likely, feel that "reputation" on their part as "a going back on him"—even if the money were not in the case—though that, too, went severely to his heart, beyond a doubt. He first wrote a memorial to the Congress at Washington, in which he talked a good deal of eloquent common sense.

Our Canon fired himself off next in the London *Morning Chronicle*, mingling a variety of jocose and sarcastic taunts with his moral reprobation.

General Duff Green* replied, in the *Chronicle*, to the diatribe of the Canon, and severely asked, "Whence this morbid hatred of America?" On whom Sydney retorted that the question was stolen from Pilpay's fables. "A fox," says Pilpay, "being caught in a trap in a farm-yard, protested against the cocks and the hens, ducks and geese, that cackled and gabbled their congratulations on the event. Whence this morbid hatred of the fox?" says he. "Oh, you old villain," cried the poultry, "where are our ducklings, goslings and chickens? Did not you run away yesterday with my mother in your mouth? Did you not eat up all my relations last week?" Then General Green is overwhelmed with the application. But the Canon will not admit he hates America. "I have loved and honored America all my life, and in the *Edinburgh Review*, and all opportunities which my trumpet sphere of action afforded, I have never ceased to praise and defend the United States. And now having eased my soul of its indignation and sold my stock at forty per cent. discount, I retire from the subject with a fixed intention of lending no more money to free and enlightened Republics, but of buying Abyssinian bonds instead, and purchasing into the Turkish Fours or the Tunis Three-and-a-half-per-cents."

We glean from the friendly Memoir in the *Citizen* that, among the Anglican Canon's unfinished papers found after his death, was one on the Catholic Church in Ireland, recommending that it should be honorably recognized by the British Government and receive Government pay. It begins thus:

The revenue of the Roman Catholic Church is made up of half-pence, potatoes, rags, bones and fragments of old clothes. They worship often in hovels or in the open air, for want of any place of worship. Their religion is the religion of three-fourths of the population. Not far off is a well-paid Protestant clergyman, preaching to stools and cassocks; near him, the clerk, the sexton and the sexton's wife, etc.

Among the notes of argument to be used in the paper is the following: "England should cast off its connection with the Irish Church." This shows that Gladstone's recent ecclesiastical reform was a thing long contemplated by the English Government.

But while he would abolish the "Irish Church," the Crown would stipendiarize the Catholic Church. One day he found Dr. Doyle (the renowned J. K. L. Catholic Bishop of Kildare and Leighlin) at the table of Lady Holland, and tackled him at once once on that subject, declaring that the priests should take the pay. But the Doctor didn't see it—thought it could not be done. "Suppose," persisted the Canon, holding the *Roman* by the button, "every priest in Ireland were to get a note for one hundred pounds every quarter's day, as part of a yearly income, would they refuse it?" The Doctor, being pressed in this manner, laughed and said: "Well, Mr. Smith, you have such a way of putting things." Lady Holland reports the conversation, and, no doubt, it was a curious one. Sydney always declared the stipend would be taken, if offered. And it may yet be offered—who knows? Stranger things have happened. It is, certainly, a changed world when we see the "Irish Church" abolished and the Prince of Wales and his wife paying the Pope a polite morning visit. If you prophesied such a thing a hundred years ago, "the great gun of Athlone" would be fired at you, sure!

* The uncle, happily still living, of our valued friend, Wm. S. GREEN, of this city.—ED. CATHOLIC GUARDIAN.

THE INEVITABLE FRANCO-PRUSSIAN STRUGGLE.—In an article on "Prussia and the two Empires," by M. Albert Sorel, in the current number of the *Revue des Deux Mondes*, it is stated that Count von Moltke was anxious that war with France should have been declared immediately after Sadowa. The German soldier saw that war with France was inevitable, and might probably be perilous, and he hoped, by a sudden attack, to take the enemy by surprise. The pretext for a declaration of war would have been the territorial *revendications* of Napoleon III, and there was perfect confidence that all Germany would have supported the contest with enthusiasm. The plan of operations was, indeed, says M. Sorel, traced out, and the army was full of *elan*. Count von Moltke proposed to withdraw his columns, and by a bold and swift march, which seemed sure of success, to throw himself at once upon France, which would have been taken utterly by surprise, and in the midst of the greatest military disorganization. Nor can it be doubted that, if this plan had been carried out, France would, in 1866, have suffered the fate which was reserved for her four years later. Not a few French politicians and others declaim wildly against the ex-Emperor because he did not go to war with Prussia after Sadowa, and so prevent the first great step toward German unity. But it requires very little reflection to see that, if France were unprepared in 1870, she was still more so in 1866; and, as it was, she was only saved by circumstances from being overrun in 1866, as was seriously contemplated by her conquerors subsequently.

—The *Eclair* states that Meissonier's well-known picture of the "Battle of Solferino," in the gallery of the Luxembourg, has been damaged by several gashes made with a pen-knife.

Spirit of the Press.

FEMALE SUFFRAGE.

WHILE the graver question of the Washington Treaty occupies the foreground of discussion and consideration, both in England and in America, two other topics are agitating, at the same time, many of our State Legislatures, and Parliament, each possessing an interest only subordinate to that affecting our international relations. The English woman-suffragists display the same persistence in pushing their cause, after repeated and discouraging failures, as do our own; and, year after year, the subject of giving women electoral rights appears as well in the House of Commons as in the Massachusetts "General Court." This year the attempt to crystallize this claimed right into law has met with an opposition greater than that of last year, in both bodies. In the House of Commons, over a hundred members voted for Mr. Jacob Bright's female-suffrage bill, and among these were some fifty or sixty Tories; Mr. Disraeli himself paired in favor of it; Mr. Gladstone was reported to be well affected toward it, though he cautiously refrained from voting; and Sir John Coleridge, the Attorney-general, sustained it in a speech of marked vigor and eloquence. The conservatives in America are strongly opposed to female suffrage; those of England are more or less favorable to it, on the supposition that a large majority of the ladies would vote to sustain Church, State, and Constitution. The feminine nature, according to Mr. Disraeli, is very conservative, since conservatism is a sort of political sentimentalism. At all events, woman suffrage is so far from being regarded by the English as a radical cause, that the strict constructionists of constitutional traditions treat it tenderly, and, in many cases, advocate it warmly. To many Americans it is the forerunner of social as well as political anarchy. The other question which stirs at once the American legislative and the parliamentary mind, is that referring to the sale of liquor. Sir Wilfrid Lawson—who is, by the way, one of the five or six republicans in the House of Commons—is urging a "private" bill, the principle of which is to leave the power of permitting or prohibiting the sale of liquor to each particular locality or parish. This is similar to the Massachusetts law, which is now in force, giving each town the right to vote as to whether lager-beer and ale shall be sold within its limits. Most of the speakers in the House of Commons admit that there are too many "public houses," and that their number must be somehow restricted; but Sir Wilfrid's bill is manifestly unpopular, and does not meet the approval of the Gladstone Government—so that it will probably miscarry. The feeling is, that the matter should be dealt with by imperial legislation, and not delegated to small constituencies, which would create a variety of regulations, producing confusion throughout the country. The influence of the wealthy brewers in England is so great that it will be difficult to settle upon a law restricting the sale of malt liquors; the failure of the government to frame a satisfactory statute is discouraging to further attempts; yet Mr. Gladstone promises, ere long, to deal vigorously with the subject.—*Appletons' Jour.*

WHO WRITES ANGLICAN SERMONS?

CORRESPONDENCE has come into our possession, for the authenticity of which we can vouch. It consists of a series of letters which passed between a person who made it his trade to write sermons and a Church of England clergyman who made it his business to preach them in a church some forty or fifty miles from Liverpool. The sermon-writer would appear to have been an obscure newspaper reporter out of work. The clergyman (who carried on the correspondence under a feigned name, and had his letters and MSS. addressed under cover to his grocer) was a much esteemed rector—none of your wild young curates, but a reputable, middle-aged parochial personage, with a living of his own to subsist on. The ball seemed to have been opened by the sermon-writer with an advertisement in a Manchester paper, addressed "to clergymen," and offering "original sermons," on terms to be ascertained by addressing the advertiser. To this the clergyman replied, asking what the terms are, and intimating that as he is not blessed with a "long purse," there will be no trade done "unless the price is very low indeed." The sermon-writer replies that his "usual terms are a guinea per sermon," but that if the clergyman "is likely to become a regular customer," he will "put them in for half a guinea each." The clergyman writes back that he is likely to become a regular customer; offers to take twelve sermons a month, "if he can have them at the rate of three for five-and-twenty shillings," and states, finally, that "if these terms are accepted, the sermon-writer may at once send the first 'on approval.'" The sermon-writer replies that he will do the work for the sum stated, on condition that no MSS. are to be returned if the first three are accepted. The clergyman assents, the sermon-writing begins, and the correspondence becomes more interesting. It would seem that two of the sermons have been delivered, and that the writer of them, being either distrustful or "hard up," has applied for "something on account." At all events, he gets this letter: "Dear Sir: If you will send me a sermon forthwith on the Christian's Victory over Death, founded upon a similar passage in 1st Corinthians, 15th chapter—The Last Enemy, etc.—and I approve of it, then I will remit you the 25s., upon receipt of which you can send, as soon as possible, three more on stirring subjects, suitable for Sabbath evening uses." The sermon goes, and, in reply, comes this letter: "Dear Sir: I have just received MSS. Shall not

need it to-morrow. Approve of it with one exception, which I should like you to remedy. Will then remit you. Having given a description of man, when death entered into the world, I think, in as glowing language as possible, a description should be given of Christ's resurrection from the dead, when death was conquered and the devil defeated. Let me have this appendage as soon as possible. Will then fulfill before-mentioned agreement, upon receipt of which you will please send two more at once on striking subjects dressed in as glowing, flowery [italics in original] language as you like." At this point the correspondence, except so far as it relates to remittances, breaks off for a month, from which we judge that the writer laid on the color with a sufficiently unsparing hand. Then we get this: "Dear Sir: Having been from home, I did not receive yours until this day. Approve of it, if you will please append a graphic description of God's love manifested in the gifts of His Son for sinners, coupled with a glowing description of Christ's dying on the cross, the consummation of love. Was too late this evening for P. O. O. Will send it on Monday." The next letter sets forth that "one of the last sent (that on 'Wheat and Tares') could not be used, having taken the very same subject only a few Sundays before. Can you take this back," the clergyman proceeds, "and send me two, one on the nature and advantages of faithful prayer, founded on such a subject as the Syro-phenician woman—should like that subject; the other on the rewards of a holy life, founded on such a passage as 'Say ye to the righteous,' etc., or 'There remains, therefore, a rest for the people of God.' Your attention will oblige." The sermon-writer replies that he is quite willing to write on either of the subjects suggested; but he declines, point-blank, to take back "Wheat and Tares." "The compact was, that no MSS. were to be returned if the first three were accepted." What became of that unhappy sermon, therefore, must remain a mystery. Perhaps it was "saved up" for future use. After this, however, the clergyman is prudent enough to furnish his own texts, (which he seldom did before) and even to sketch out the form of treatment to be adopted.—*Liverpool Mercury.*

THE VOICE OF THE HOLY FATHER.

ON Tuesday week the Princess Orsini, who is Priorress of the Sisters of the Way of the Cross for the succor of the sick, and President of the Congregation of the Daughters of Mary, introduced both those societies of devout ladies to an audience of the Holy Father, who conferred his benediction on them. One of the members having read an address, and another having recited an original ode in honor of His Holiness, he replied as follows:

"Beloved Daughters:—I have received with pleasure all that you have done and spoken, and I recognize the good-will by which you are actuated to labor always for the glory of God. At the Ascension of Jesus Christ, two angels upbraided those who remained in astonishment and motionless, with their eyes turned up toward Heaven. Jesus Christ had gone to Heaven to open its gates to us; He had ascended, all radiant in His brightness, and attended by the souls of the just whom He had just delivered out of Limbo. It was indeed natural that those who had seen a man go up thus miraculously to Heaven—that those who came thither with Jesus should remain, fixed in wonder, gazing upward in their amazement. But the angels came, and said to them, 'Why stand ye thus looking idly up toward Heaven?' Go rather to the upper chamber—the angels seem to have meant—go there and pray with the others. You see, then, dear daughters, that it is always wrong to stay still in idleness; yes, even when we are looking up to Heaven to see wonders. In a word, we ought rather to act—rather to act than to gaze. This is what you have to do always and everywhere you can, whether at your own houses or among your friends, or in the midst of your families. Yes; there is good to be done by you in your own houses. Even in your own houses you may have some little disorders to cure; some of those belonging to you may need setting right. If so, set them right charitably, and strive to bring them to a good life. Keep on praying fervently; keep on working and setting a good example at all time and in all places, and then you will not have to be upbraided that you too 'stand looking up to Heaven.' Assuredly, there are people to whom I should say: 'Why stand ye looking up to Heaven?' I rather say: 'What gain ye by looking down to earth?' Our present rulers are looking down to earth. Yes the world has been ever doing this—always looking down to earth; but those I speak of not only look down to the earth, they look down, in truth, to the depths below. I say that we ought to look up to Heaven, and labor for Heaven; all other things are as naught in comparison with our eternal salvation. I have said enough. We must do all we can by ourselves and by means of others. Think, beloved daughters, of the crowds who never reflect on God's law, and to whom the Prophet's reproach is applicable: *Dissipaverunt legem tuam.* 'They have cast away Thy law.' Enough. Go to your houses, and take along with you my blessing; say to your families—especially to those who have the little disorder I alluded to just now—say to them: 'The Holy Father's blessing comes to you, too. He blesses you that you may get well.' You will tell them this judiciously and with tact, as women well know how. I bless you, and your families, and all the objects of devotion which you have about you." Benediction, etc.

The Holy Father also spoke much in praise of the Sisters *Maestre Pie*, some of whom were present. They have the direction of the Congregation of the Daughters of Mary.

On Saturday last the Pope received a numerous company of Catholic artists. An address having been read and an offering presented in the shape of a sum of money, in testimony of filial devotion and sympathy, the Holy Father replied in an Allocution, of which the *Cattolica* of Rome gives the following abridgment:

"This morning (said his Holiness) the Mass was rather long on account of the great number of epistles. In one of them it is said that God uttered these words: 'I will pour out My spirit over mankind, and then the time shall come when your sons and your daughters shall prophesy and shall work miracles.' These times have come, in reality; some persons have prophesied and have wrought miracles. To-day young persons of both sexes can perform miracles by avoiding the snares of the infernal enemy, and by keeping their hearts steadfast to the principles of honor and religion. They can also prophesy, for they can foresee the end of these bad times. Yes; we must see the conclusion of the present state of things, and then we shall see religion protected. Only a few minutes ago a worthy person was speaking to me about a number of young men placed under a tutor, who was teaching them impiety and blasphemy with diabolical cleverness. Let us keep on praying to God to show His mercy upon us. I bless you and your families. *Benedictio Dei, etc.*—*Roman Correspondence London Tablet, June 1.*

HINDOO CLEANLINESS.

DURING many years' residence in India, I never knew of water being drawn from ponds or pools for cooking or drinking purposes. While on journeys, be they never so long, or the heat never so great, the natives will not drink except they can obtain water from good wells or running streams, and in their own dishes, which they always carry with them. As for foul smells, we had far rather take our chances for pure air in any city or town of India than in two-thirds of the wards of any city in America where the population exceeds fifteen thousand inhabitants.

The crows, vultures, pariah dogs, jackals, and the periodical rains which come in torrents and wash away every remnant of filth, are a more effective board of health than any we know of in this enlightened country. There are no out-houses there to send out, night and day, the horrid effluvia which taints the air of all our towns and cities. There is a caste of people called *mehatras*, whose inherited occupation it is to do the sweeping and to remove the filth from the houses and the streets, and who are paid by the families or by the village or city authorities. All filth is instantly removed by them to some out-of-the-way place, and at the proper time it is taken for enriching the fields or for burning brick.

The immense waste, and decomposition of animal and vegetable matter, caused by the prodigality of the American people, is entirely unknown in India. Carefulness and strict economy of food are absolutely necessary. That there are stagnant pools and uncleanness is not to be denied, but, comparatively, India has greatly the advantage of America.

In personal cleanliness, the people of the plains of India are incomparably in advance of Americans or Europeans. The Abbé Dubois, who spent eighteen years of research and inquiry among the Hindoos, "as one of them, conforming exactly in all things to their manners, to their style of living and clothing, and even to most of their prejudices," says: "In their conduct and the whole intercourse of life, the Bramins have nothing so much at heart as cleanliness," and goes on to recite a great number of circumstances which render it necessary for a Bramin to bathe. They always bathe before preparing or eating food. All good Bramins bathe once a day; fastidious ones, three times. Other castes, though not so strict as the Bramins in washing their bodies and garments, are yet cleaner than western nations. Many of the poorer and lower castes are dirty through extreme poverty and overwork, but I hardly think that there could be found one who could say, as did an English laborer, on being prescribed a bath for a certain ailment, "I haven't washed for this 'ere forty year, and I'll not begin now!"

OCEAN CURRENTS.—An interesting discovery has lately been made, which throws some light upon the course and rapidity of the great ocean current circulating between the Continent of South America and the western coast of Australia. The figure-head of a large ship was picked up, some time ago, at the little island of Rottneest, near Fremantle, Western Australia, and has since been identified as having belonged to the Blue Jacket—a wool ship which was lost between the Falkland Islands and Cape Horn, on her voyage from New Zealand to England. The Blue Jacket was burned on the 9th of March, 1869, in about sixty-three deg. south lat., and sixty deg. west long., and the distance from that point to Rottneest Island is, therefore, over six thousand miles. The time occupied in traversing this distance was about two years and a half, giving a mean rate of about six miles and a half a day.

HABITUALLY despise the allurements of the senses; mortify thy pride, and subdue thy passions and carnal lust manfully. In these spiritual combats, thy labor will be profitable: thy afflictions salutary; and thy wounds glorious.

SORROW and misfortune have caused the ex-Empress Carlotta, of Mexico, to look like an old woman. Her hair is perfectly white. Her form still retains its youthful appearance, and her eyes are beautiful and expressive.

Wise and Otherwise.

Bayonets are driven, but bullets are lead.

What key is the hardest to tune?—Donkey.

Sixty-two duels were fought at Paris in 1871.

Franz Abt, the son of a poor Saxon clergyman.

Field-Marshal Molke is writing a manual of algebra.

Sixteen American newspapers are prohibited in Spain.

Goethe's "Faust" has been translated into twenty-nine different languages.

Herr de Gurly is the last-arrived foreign instrumental performer in our streets.

The Paris *Patrie* has the largest circulation of any journal published in that city.

Ninety-four biographies of General Prim have appeared in Spain since his assassination.

It is a sure sign of an early spring to see a cat intently watching a small hole in the wall.

A Nuremberg *savant* has issued a book to prove that Christopher Columbus was a native of that city.

The fact that there is, in Virginia, a religious sect called the "Soul Sleepers" is snore to most people.

A musical genius of this city is so full of quavers that he always makes a "stop" when he comes to a "bar."

"Mamma," said a little boy who had been sent to dry a towel before the fire, "is it done when it's brown?"

Louis Napoleon says, at Chiselhurst, that the greatest regret of his life is to have raised MacMahon to his present position.

A boy named his dog "Paste." "Why do you give him such a name?" he was asked. "Because I want him to stick to me," was the reply.

"Wife," said a man, looking for his boot-jack, "I have places where I keep my things, and you ought to know it." "Yes, I ought to know where you keep your late hours—but I don't."

The authorities of a Russian town endeavored to suppress a riotous assemblage by calling out the fire department and "playing" upon it. This only made the rioters more "put out" than ever.

The Empress Eugenie has been suffering for some time past from a painful inflammation of the facial glands. Her physicians think she will have to undergo an operation that may disfigure her countenance for life.

The unhappy Dollinger complains of being troubled by thousands of letter-writers, who frequently ask his advice on subjects with which he is not familiar, and also of the numerous visits which impatient tourists pay to him.

Smith and Jones at a menagerie. Conversation on Darwinism. "Look at that monkey," said Smith; "think of its being an undeveloped human?" "Human!" said Jones, contemptuously; "It's no more human than I am."

An epitaph on a North Carolina mule runs as follows:

Here lies a mule, blind as a bat;
The more corn you'd give him the less he'd grow fat;
He belonged to the hummers of old Bill Sherman,
And mules like this, we all say, dum' ten.

An Irishman went into a Chicago store, and says he, "Did you put in the paper you wanted a man, Sur?" "Yes," said the store-keeper; "and I distinctly stated that all applications must be made by mail." "An' faith an' it's meself that's a male, sure," said Pat: "and he was hired."

"Mother," said a lad, "is it wrong to break egg-shells?" "Certainly not, my dear," replied the mother; "but what do you ask such silly questions for?" "Because I have just dropped the basket with all the eggs in it," replied he.

Francis Joseph spends annually, for charities, two million florins; the Emperor William, nine hundred thousand; Victor Emmanuel, two hundred thousand; the King of Belgium, two hundred thousand; Amadeus, of Spain, four hundred thousand, and the Russian Czar, six hundred thousand.

Victor Place, formerly French Consul in New York, who was sentenced to two years' imprisonment for defrauding his government in the affair of the Remington arms sales, has withdrawn his appeal, and entered upon his term of imprisonment. He is employed as a cap-maker at the Mazas jail.

"I came for the saw, Sir." "What saucer?" "Why, the saw, Sir, that you borrowed." "I borrowed no saucer." "Sure you did, Sir; you borrowed a saw, Sir." "I never saw your saucer." "But you did; there's the saw now, Sir." "Oh, you want the saw; why didn't you say so?"

California produced 6,000,000 gallons of wine and 200,000 gallons of brandy in 1871. The total area in vineyard is about 40,000 acres, and the gross yield to the vineyardists is estimated at \$2,700,000. The price of the wine and brandy, to consumers out of the State, is three times as much as the vineyardists receive.

An old Scotch lady had an evening party, where a young man was present who was about to leave for an appointment in China. As he was exceedingly extravagant in his conversation about himself, the old lady said, when he was leaving, "Tak' good care o' yourself when ye are awa', for, mind ye, they eat puppies in China."

A Senor Calvo has achieved a success at the Teatro Espanol, Madrid, in a new comedy, entitled "Amar a Ciegas," treating of love and blindness. It is an attempt to revive the dramatic style of the seventeenth century, shorn of its indelicacy, and appears to have succeeded. The versification is said to manifest considerable poetic power.

Among the noted persons who recently died in Prussia was General Malachowski, who, as an ensign in the Saxon Army in 1813, said to the Emperor Napoleon, at a camp-fire on the 10th of October, 1813, "Courage, sire, we still will conquer!" Napoleon replied, sadly, "My young friend, we may be all dead or prisoners by to-morrow morning."

The Count de Grasse was once wounded in the knee with a musket-ball. The doctor cut, and hacked, and made many incisions, when, getting out of all patience, the count asked why they cut him up so much. "We are seeking," said the surgeon, "for the ball." "Why didn't you mention that before? I have the ball in my pocket."

In a little village in Virginia there lived a family named Ransom. They were not pious people, and they never went to church. Once, however, during a revival, the family were prevailed upon to attend preaching. When they made their reluctant and tardy appearance the services had begun, and they had scarcely taken their seats when the preacher gave out the first hymn, reading it somewhat thus: "Return, ye ransom sinners, home." "All right!" cried the head of the Ransoms, getting up in a rage, and clapping his hat on his head. "Come along, old woman and gals, we'll go home fast enough, and everybody in the old church knows we didn't want to come."

Educational.**SANTA CLARA COLLEGE,**
Santa Clara, California.

Under the management of the Fathers
of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUND-
ed in 1851, and in 1852 was incorporated, with the
privileges of a University. Diplomas are given in two
departments—the Classic and Scientific.
The College buildings are large and commodious,
while extensive playgrounds, with two covered gym-
nasiums, a swimming pond, etc., afford every facility
for healthful exercise.
The College possesses a very complete philosophical
apparatus, and valuable collections of Mineralogy and
Geology. It has, also, practical schools of Telegraphy,
Photography and Surveying, and a laboratory of native ores
taught in a thoroughly fitted chemical laboratory.
The Scholastic Year, which is divided into two ses-
sions of five months each, commences in August, and
closes toward the beginning of June.

TERMS.

Payable semi-annually in advance:
Matriculation Fee, to be paid but once, \$15 00
Board, Lodging, Tuition, Washing and Mending
of Linen, School Stationery, Medical Attend-
ance and Medicines, Baths, Fuel, Light per
year, \$350 00
Modern Languages, Drawing, and Music form extra
charges. For clothing, Books, Pocket-money, and the
like, no allowance made by the Institution.
For further particulars, apply to
REV. A. VARS, S. J., President.
Jan-1st

COLLEGE OF NOTRE DAME
San Jose, California.**YOUNG LADIES' INSTITUTE.**

THIS INSTITUTION, WHICH IS INCORPO-
rated according to the laws of the State of Cali-
fornia, and empowered to confer academic honors,
commenced the Twenty-First Annual Session on Mon-
day, August 21st, 1872. The course of instruction em-
braces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once, \$15 00
Board and Tuition, per quarter, 62 00
Washing, per quarter, 12 00
Physicians' Fees, per quarter, 2 50
Piano, Vocal Music, Drawing and Painting, form ex-
tra charges; but there is no extra charge for the French,
Spanish or German Languages, nor for Plain Sewing
and Fancy Needle-work.
Payments are required to be made half a session in
advance. Pupils will find it much to their advantage
to be present at the opening of the session. Jan-1st

ST. VINCENT'S COLLEGE,
Los Angeles, California.

THIS Institution, chartered according to the laws of
the State of California, and empowered to confer
Degrees, is situated in the City of Los Angeles, pro-
viding for the salubrity of its climate and the beauty
of its scenery.

The faculty is composed of the FATHERS OF THE
CONGREGATION OF THE MISSION OF ST.
VINCENT DE PAUL, who devote themselves to pro-
mote the health and happiness, as well as the intellec-
tual and moral advancement of the students entrusted to
their care.

The College is open to all over the age of ten years,
who are competent to enter the primary course, and who
come with respectable recommendations, provided they
comply with the rules and discipline of the College,
which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of Eng-
lish and Classical Literature, the various branches of
Mathematics, Ancient and Modern Languages, and also
a Commercial Department, to prepare young men for
every branch of business.

TERMS:

For Board, Lodging and Tuition, per Scholastic
Year, \$250 00
Washing, per Scholastic Year, 30 00
Piano and use of instrument, per month, 8 00
Violin, Guitar, Flute, etc., each, per month, 6 00
Vacation at the College, 40 00
Those who learn to play on one of the above named
instruments, will have the privilege of using a brass
instrument free of charge; otherwise, there will be a
charge of \$1 00 per month.
For further information, apply to
REV. JAMES MAGILL, C. M. President.
Jan-1st

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short
distance from the sea, in the most delightful and
healthy part of the city. The grounds are extensive,
and the building is large and convenient.
The course of instruction embraces the usual branches
of a thorough English education. Spanish is also
taught.

TERMS.

Invariably half-yearly in advance:
Board, Tuition, Bed, Bedding, Washing, etc.,
per annum, \$200 00
Piano and use of instrument, \$5 00
Guitar, per month, \$5 00
No extra charge for plain sewing, Fancy Needle-
work, etc.
The Scholastic Year, of ten months and a half, com-
mences August 15th, and terminates on the last Tuesday
of June.
For further particulars, apply to
SISTERS OF CHARITY,
Santa Barbara, Cal.
Jan-1st

ST. JOSEPH'S COLLEGE,
Rohnerville, Humboldt County,
California.

CONDUCTED BY THE PRIESTS OF THE
CONGREGATION OF THE MOST
PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A
picturesque elevation at the confluence of Van
Duzen and Eel rivers, and near the town of Rohnerville.
It is accessible from the chief towns in the vicinity by
daily stages, and from other parts of the State by vessels
and steamers, via San Francisco and Eureka.
The course of studies is classical, scientific and com-
mercial. Splendid apparatus has been secured for teach-
ing the natural sciences.

TERMS PER SCHOLASTIC YEAR,
(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mend-
ing linen, to be paid only once, \$225 00
Entrance fee, to be paid only once, 10 00
Vacation at College, 40 00

DAY PUPILS.

Senior Class, \$60 00
Junior Class, 40 00
Music, vocal and instrumental, drawing, and modern
languages will form extra charges. The two sessions of
the scholastic year commence, respectively, on the 15th
of August and the 15th of January.

All communications regarding the College to be ad-
dressed to the Secretary, REV. F. ANTHONY,
Very Rev. P. HENNEBERY,
Superior.

Educational.**ST. IGNATIUS COLLEGE,**
San Francisco, California.

THIS Literary Institution, conducted by the Fathers
of the Society of Jesus, was opened for the reception
of students on the 15th of October, 1855. It was
incorporated, according to the laws of the State, on the
30th of April, 1856, and empowered to confer academic
degrees with "such literary honors as are granted
by any University in the United States."

The design of the Institution is to give a thorough
Classical, Mathematical and Philosophical education.
But besides the Classical, there is, also, a Commercial
Course.
The College is intended for day-scholars only.
The hours of class are from 9 o'clock A. M. to 3 P. M.
Punctual attendance is indispensable. In case of
absence of tardiness, a note from the parents or guard-
ians will be required.
Frequent tardiness or absence exposes the offender
to the loss of his seat.
Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)
Tuition, in Preparatory Department, \$3 00
" in Grammar Department, 5 00
" in Higher Department, 8 00
EXTRA CHARGES:
For the use of Instruments in Natural Philosophy,
and Chemicals, first year, per month, \$3 00
For the use of Instruments, etc., second year, per
month, 4 00
For each Academic Degree, 10 00
Jan-1st

SAINT MARY'S COLLEGE,
San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS
Offers every facility for acquiring a thorough
Education, whether Classical, Scien-
tific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL
Course, receive the degree of A. B.; the Scien-
tific, B. S.; the Commercial, Master of Accounts.
The Commercial Course has been established for the
convenience of those who wish to acquire a good, prac-
tical education in as short a time as possible.
While proper care is bestowed on every branch in the
College, our own language receives special attention.
The daily exercises of the Students in Grammar, Com-
position and Rhetoric are publicly discussed and cor-
rected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:
Board, Tuition and Washing, \$250 00
Entrance Fee, 10 00
Physician's Fee and Medicines, 5 00
Vacation at College, 40 00
Day Students, 60 00
Modern Languages, Music and Drawing form extra
charges.
Jan-1st REV. BROTHER JUSTIN, President.

St. CATHERINE'S SCHOOL,
Benicia, California.

CONDUCTED BY THE SISTERS OF ST.
DOMINIC.

THIS Institution affords every facility for the ac-
quisition of a refined and solid education. The Acad-
emy was founded in 1850, and now ranks among the
most successful Educational Institutions in the State.
The course of instruction embraces the English,
French, Spanish and Latin languages, Rhetoric, Elo-
cution, Composition, Ancient and Modern History, Bio-
graphy, Mythology, Chemistry, Geography, Astronomy,
and use of Globes; Vocal Music, Instrumental Music,
including Piano, Guitar, and Organ; Writing, Draw-
ing, Painting in Water Colors and in Oil; Tapestry,
Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)
Board and Tuition, per Scholastic Year, \$225 00
Washing, 30 00
Entrance Fee, 45 00
Extras:
(Payable half-yearly.)
Piano and use of Instrument, \$50 00
Organ, 50 00
Guitar, 50 00
Vocal Music, in Class, 20 00
Private Lessons, 40 00
Drawing and Painting in Water Colors, 30 00
Painting in Oil, 40 00
Board during Vacation, 20 00

The Academic Year consists of two equal terms,
the first commencing August 15th, the second, January 23d.
Pupils of any religious denomination will be received,
but for the sake of uniformity, all are required to be
present at the regular religious services of the Institution.
Pupils entering after the commencement of a term are
charged for such portion of it as may remain.
No deduction, however, will be made if the pupil is with-
drawn during the season, except in case of sickness.
Parents may rest satisfied that every attention, con-
sistent with the spirit of a firm but mild government,
will be paid to the comfort of the young ladies placed
at this Institution.
Letters of inquiry may be addressed to the SISTER
SUPERIOR.
my25-tf

FRANCISCAN COLLEGE,
Santa Barbara, California.

THE FIFTH SESSION OF THIS INSTITUTION,
conducted by the Fathers of the Order of St.
Francis, will commence on August 15th.
The object of this institution is to give a good Eng-
lish, Mathematical, Classical and Philosophical Educa-
tion at the lowest possible cost—a want long felt in Cal-
ifornia—and thereby bring its advantages within the
reach of all.

TERMS:

Entrance Fee, to be paid but once, \$15 00
Tuition, Board, and Washing, per session of ten
and a half months, 150 50
Those who spend their vacations at the College will be
charged \$3.
Payments must be made semi-annually in advance.
Parents will pay for medical attendance, and supply
toilet articles, etc.
Money will not be advanced by the College; for the
purchase of necessary articles, a sufficient sum must be
deposited.
For further particulars, apply to
REV. J. J. O'KEEFE, O. S. F.
Jan-1st

DAY SCHOOLS**FOR****BOYS AND GIRLS.**

THE SISTERS OF MERCY HAVE JUST COM-
pleted a commodious School Building on First
Street, near Bryant, where girls will be taught the
various branches of an English education.
A Boy's School is being prepared on Rincon Place,
and will be placed in charge of competent teachers.
SISTER MARY B. RUSSELL,
Superior of Sisters of Mercy.
Jan-1st

Organs and Pianos.**GEO. W. WOODS & CO'S**
Parlor and Vestry Organs.

Pre-eminent for
Beauty and Purity of Tone,
THEIR CHARMING SOLO STOPS

ELEGANT DESIGN AND FINISH.
W. G. BADGER, Agent,
No. 7 San-one Street.

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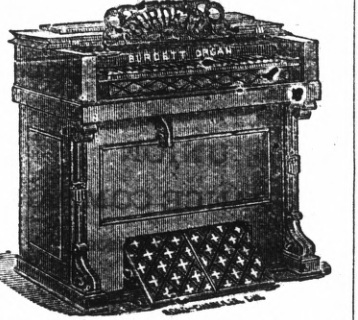
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ments mailed free, on application.
Just published, Gray's "Catalogue of Music for 1872."

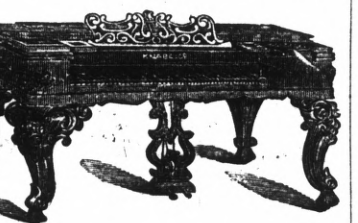
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brated PATENT PNEUMATIC COMPOSITION
MOVEMENTS.
Small organs on hand, completed, or nearly so, suit-
able for small churches and chapels. Orders for tun-
ing and repairing promptly executed. For further partic-
ulars, send for circular.
408 and 409 West Forty-second Street, near Ninth
Avenue, New York.

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HAVE an unrivalled reputation throughout the great
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of tone, perfect action, thorough workmanship, and ex-
traordinary durability. A fine stock of them is on
exhibition at our warehouses. Also the "AMERICAN"
Piano-Forte, the "GRAND" Piano-Forte, the "LITTLE
BRAND" Piano (a perfect gem, and low priced) and
Lunan's German Upright Pianos.

THE PRINCE ORGANS

are the most popular instruments made, for Parlor,
Chapel, Lodge or School-room. Nearly 50,000 of
these are now in use. Prices from \$50 to \$450. A good
assortment on hand.

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A large and increasing stock kept on hand and
furnished to schools and private teachers, at a liberal
discount. Address
A. L. BANCROFT & CO.,
721 Market Street, San Francisco.

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LATEST NOVELTIES.

J. W. TUCKER & CO., Jewelers, Nos. 101 and
103 Montgomery Street, San Francisco, offer for
the Holidays the largest and best selected stock of Fine
Goods ever offered in this market or any other.

Travelers' Guide.**C. P. R. R.**
—COMMENCING—

Monday, April 29th, 1872,
And, until further notice, Trains and Boats will
Leave San Francisco

7.00 A. M. Overland Express Train for Sacra-
mento and Omaha.

3.00 P. M. San Jose Passenger Train, stopping at
all Way Stations.

4.00 P. M. *Passenger Train for Stockton, Mer-
ced and Sacramento.

6.30 P. M. Overland Emigrant Train, Through
Freight and Accommodation.

7.30 A. M. Steamer New World (from Broadway
Wharf)—Connecting at Vallejo, with Trains
of California Pacific Railroad.

4.00 P. M. *Sacramento Steamer (from Broad-
way Wharf)—Connecting at Vallejo, with
Trains of California Pacific Railroad.

2.00 P. M. *Steamer Antelope, (from Broadway
Wharf)—Connecting at Donahue with
Trains of S. F. and North Pacific Railroad.

8.00 A. M. Excursion Boat (Sundays only) from
Broadway Wharf, Connecting with special
Train of S. F. and N. P. R. R. for Cloverdale and in-
termediate points, returning to San Francisco by 7.00
P. M.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—
7.30, 8.10, 9.20, 10.10, 11.20 A. M.; 12.10, 1.50, 3.00,
4.00, 5.15, 6.30, 8.15, 9.20 and 11.30 P. M. (9.20, 11.20
and 3.00, to Oakland only.)

LEAVE BROOKLYN—7.30, 8.40, 9.30, 9.50 and 11.00
A. M.; 1.30, 2.40, 4.35, 6.10, 7.35 and 10.10 P. M.

LEAVE OAKLAND—5.40, 6.50, 8.00, 9.10, 10.00,
11.20 A. M.; 12.00, 1.40, 2.50, 3.50, 5.05, 6.20, 8.05
and 10.20 P. M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO—
7.30, 9.00 and 11.20 A. M.; 1.30, 4.00, 5.30 and 7.00 P. M.

LEAVE HAYWARD—3.45, 7.00 and 10.45 A. M. and
3.30 P. M.

LEAVE FRUIT VALLE—4.40, 7.35, 9.00 and 11.20 A. M.
1.30, 4.05 and 5.30 P. M.

T. H. GOODMAN, A. N. TOWNE,
Gen'l Pass'gr and Ticket Ag't. Gen'l Sup't.

Southern Pacific Railroad

Time Schedule—Commencing April 15th, 1872.

TRAINS SOUTH	Through Trains	San Jose Only.	San Jose Only.
Leave— San Francisco.....	8:10 A.M.	3:20 P.M.	14:40 P.M.
San Jose.....	10:35 A.M.	5:40 P.M.	7:00 P.M.
Gilroy.....	11:55 A.M.		
Hollister.....	12:50 P.M.		
Pajaro.....	1:25 A.M.		
Trains North.	San Jose Only.	San Jose Only.	Through Trains.
Leave— Pajaro.....			12:35 P.M.
Hollister.....			1:00 P.M.
Gilroy.....			2:00 P.M.
San Jose.....			3:20 P.M.
Arrive at San Fran.....	8:50 A.M.	10:10 A.M.	5:50 P.M.

*Leaves at 2:30 P. M. SATURDAYS.
Sundays excepted.

67 An Extra Train will leave San Francisco on Sun-
days at 9:30 A. M. Returning, leave San Jose at 5:50
P. M.

FREIGHT TRAINS RUN DAILY (Sundays ex-
cepted) leaving San Francisco at 10:30 A. M., arriving
at San Jose at 4:25 P. M.

A. N. TOWNE, A. C. BASSETT,
Gen'l Sup't. Asst. Sup't.

J. L. WILLIAMS, Gen'l Pass'gr Ag't.

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proximity to the city, together with the convenience of
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THIS NEW, LARGE AND COMMODIOUS
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the Brooklyn House, where he will be happy to receive
his numerous friends and the public in general. Thank-
ful for past favors, he respectfully solicits a continuance
of their future patronage.
There is a fire-proof safe in the House, where money
and valuables can be kept at the risk of the proprietor.
The Central House Coach will be at each car depot and
steamboat landing, to convey passengers to the House
free of charge.

Price of board to suit the times.
Parties sending for their friends to the States, or who
expect any, will please notify MICHAEL FARRELL,
and he will attend to them on their arrival, and forward
them to their friends with due care, and thus save much
trouble.

The strictest attention will be paid to the comfort of
the patrons of this House.
MICHAEL FARRELL, Proprietor.

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